

A
PRACTICAL
Catechism.

By H. Hammond, D. D.

The Twelfth Edition.

Theologia est Scientia Affectiva, non Speculativa. Gerson.

Ἡ τὴν τῶν βελτιώσεων, ἡ διδασκαλία. Clem. Al. in Padag.

Whereunto is added the

REASONABLENESS
OF
CHRISTIAN RELIGION.

By the same Authour.

L O N D O N,

Printed by M. Fleisher, for R. Royston, Book-
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of the *Angel* in *Amen-Corner*. 1683.



A. Keryon

1639

A
PRACTICALL
CATECHISME

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Ἡ τὸ τέλος
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Clemens in Prolog.

by H. Hammond D.D.



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To the R E A D E R.

THE end of Christ's Incarnation, Humiliation, and Death it self, being by S. Paul defined to be the *redeeming us from all iniquity, and purifying unto himself a peculiar people, zealous of good works*; and the end of his Resurrection being by S. Peter set down proportionable to that, to *bless us, in turning every one of us from our iniquities*; and the design of Christ's own Sermons when he was in the world, being to make our *Righteousness exceed the righteousness of the Pharisees*; and so in effect, the reformation of lives, and heightening of Christian Practice to the most elevated pitch, being the one onely design of all our Christianity: It must needs be matter as of terrour, so of astonishment also, a most direfull prodigy, a most ominous, fatal prognostick in these last days, that Christians have so quite unlearnt their Master, made their life such a continued contradiction and confutation of all his methods, such a frustration of all his aims; that the principles of Christian purity, and meekness, and mercifulness, and peaceableness, should (not onely of old among *Julian's* Souldiers, but even now among Christian Professours, among those that make good all the formal outward part of discipleship, that have had Christ's *eating and drinking daily among them, and teaching in their presence*)

To the Reader.

be perfectly abandoned and rejected, even with reproach and scorn, out of all their thoughts; yea, that the declination of Christian practice should be at last so great as to tear up the very root and foundation, I mean all natural, moral justice and honesty, and in place thereof to set up a new body of *Carneades* his Philosophy, instead of those old *Heathen* dry principles of Integrity and Uprightness, that one law of Interest and Passion, and Self-preservation. So that as *Machiavel* thought Religion would emasculate and enfeeble Commonwealths, we have more reason to complain, that it hath debauched and corrupted lives: and were it not that God hath been pleased to preserve a scattered remnant, a few in every Nation, to be the Records, as it were, from whom it may be seen what Christianity is able to doe, if it may be hearkned to, were it not that there are a few ancient Primitive spirits, by whom, as by a Standard, all others may and ought to be reformed; we have reason to think and say, That Christian-men are the impurest part of the world; that Satan's after-game hath proved more lucky and prosperous to him than his first designment did; that his night-walk hath brought him more Profelytes, than his unlimited range of going up and down to and fro over the face of the Earth; that as sin by the Law, so Satan by the Faith of Christ, hath taken occasion, and so deceived and ruined us more desperately, more universally, than by all the National and Idolatrous customs of Heathenism he hath been able to do. What the one great errour is, what

what the fundamental transcendent distemper that hath had all this inauspicious influence upon us, may perhaps be no great difficulty to discern. Is it not, that Christianity hath been taken, if not with the Atheist for an Art or Trick, yet with the Scholastic for a Science, a matter of speculation, and so, that he that knows most, that believes most, is the onely sanctified person? Is it not, that of the two sorts of things that belong to another life, the vision, which is peculiar to that state, is by men desired to be anticipated and acquired here, and the love and purity which also belong to it, are taken for impertinent things, that we are not concerned in? Is it not, that the factions and animosities which are thus begotten in us against all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeal laid out upon this one head, of hating and condemning of all others, and so *the love of many being grown cold*, by a natural consequence all kind of *iniquity is increased*? If this be not the bottom of the matter, if one (or more of these in conjunction) have not had the privilege to engross all our sin and ruine, yet sure it hath been a mighty and a most pestilent ingredient in it: and I shall venture to guess but at one more, some *wrestings of Scripture to our own destructions*, either by undertaking without a guide to understand difficult Prophecies of *Daniel* and the *Revelation*, and accommodating them to the feeding of our own passions, making them to comply with our designs, whatsoever they are, (which

To the Reader.

next pretending to immediate Inspirations and Enthusiasms, and ruling our selves not by the standing Rule of *Scripture*, but by somewhat quite distant from that, whether we miscall it *spirit* or *conscience*, is the most infallibly pernicious) or else by mistaking of some plainer places, and so swallowing and prepossessing our selves with some doctrines which directly incline to carnal or spiritual security, and then insisting more violently on them than on any other, making them marks of the most spiritual, sanctified men, and so able to excuse those trifles of vicious life, that such pious professours may possibly be guilty of. What these doctrines are, I shall not in this place particularly define, but rather labour (by instilling those distant principles which most naturally, and directly, and immediately tend to Christian practice) to prevent or cure those poisons. This, and nothing but this, is entirely the design of this ensuing platform; which being again reviewed, hath received such alterations and increases as seemed most conducive to the ends to which it was first designed, and having now attained the just growth, hath more reason to expect the benefit of the Readers Prayers, the blessing influence of Heaven upon him and it. The Lord remove all prejudices and resistances, which may forestall or obstruct the desired fruits and effects of it.

H. HAMMOND,

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A PRACTICAL CATECHISM.

LIB. I.

Scholar. **I** Have by the grace of God, and your help and Of Divinity,
care, attained in some measure to the under-
standing of the Principles of Religion, propo-
sed to those of my age by our Church Catechism;
and should in modesty content my self with those Rudiments,
but that I find my self, as a Christian, not onely invited,
but obliged to grow in Grace, and in the knowledge
of our Lord and Saviour Jesus Christ.

Shall I therefore beseech you to continue my guide, and to
direct me, first, what kind of questions it will be most usefull
for me to ask, and you to instruct me in, that I may not please
my self, or trouble you with less profitable speculations?

Catechist. I will most readily serve you in this de-
mand, and make no scruple to tell you, that that
kind of knowledge is most usefull, and proper to be
superadded to your former grounds, which tendeth
most immediately to the directing of your practice;
for you will easily remember, that it was the form,
of the young man's question, Mark 10. 17. Good
Master, what shall I doe that I may inherit eternal life? and
our Books tell us, that the Oracle, (that is, the
Devil himself) was inforced to proclaim Socrates
to be the wisest man in the world, because he
applied his studies and knowledge to the moral
part,

Of Practical
Points.

* Theologia
est Scientia
affectiva non
speculativa.
† ἡ τοῦ πλὸς
θεοῦ σοφία
ἐστὶν ἐπιστήμη.
Al. in ped.

part, the squaring and ordering of mens lives : and Gerson, a very learned and pious man, hath defined * Divinity, of all others, to be an *affective*, not only *speculative*, knowledge; which you will understand the meaning of, by a very ancient writer's words, which are in English these, that † the end of Christian Philosophy is to make men better, not more learned; to edifie not to instruct.

S. I shall most willingly intrust my self to your Directions; and though the vanity of my heart, and the unruliness of my youthfull affections may perhaps make me an improper Auditor of such Doctrines; yet I hope the Doctrines themselves, and the assistance of God's grace, obtainable by our Prayers, may be a means to fit me to receive profit by them. I beseech you therefore to tell me your opinion, what kind of Doctrines, and what parts of Scripture will be likely to have the most present influence on my heart, or contribute most to a Christian Practice.

The principal sorts of them.

C. I conceive especially these five; first, the Doctrine of the first and second Covenant, together with the difference of them: secondly, the Names, and (in one of them intimated) the Offices of Christ: thirdly, the Nature of the Three Theological Graces: Faith, Hope and Charity, together with Self-denial and Repentance, or Regeneration: fourthly, the difference and dependence betwixt Justification and Sanctification: and lastly, the thorough understanding of our Saviour's Sermon on the Mount, set down in the fifth, sixth and seventh Chapters of Saint Matthew's Gospel. And when those are done, I may perhaps give you a second view of some particulars which you have already learned, but not so distinctly in order to Practice: Such are the Creed it self, the Sacraments, and the vow of Baptism, a most Practical point. But you will be frighted with the length of this task, and discouraged from setting out on so tedious a journey.

S. I shall think it unreasonable for me to be tired with receiving the largest favours that you have the patience and the charity to bestow upon me: and to shew you that I have an appetite to the journey, I shall not give you the least excuse

case of delay, but put you in mind where it was that you promised to set out, or begin your first stage, and beseech you to go before me my guide and instructor, first, in the Doctrine of the two Covenants: to which purpose my ignorance makes it necessary for me to request your first help, to tell me what a Covenant is.

C. A Covenant is a mutual compact (as we now consider it) betwixt God and man, consisting of mercies on God's part made over to man, and of conditions on man's part required by God.

S. It will be necessary for me to demand, first, what you mean by the first Covenant. Sect. I.
Of the first
Covenant.

C. I mean that which is supposed to be made with Adam, as soon as he was created, before his first sin, and with all mankind in him.

S. What then was the mercy on God's part made over to him in that Covenant?

C. It consisted of two parts, one sort of things supposed before the Covenant, and absolutely given to him by God in his Creation: another promised, and not given but upon condition. The mercies
given in it.

S. What is that which is absolutely given?

C. 1. A Law written in his heart, teaching him the whole duty of man. 2. A positive law, of not eating the fruit of one tree in the garden, of all others but that one being freely allowed him by God. 3. A perfect strength and ability bestowed on him to perform all that was required of him, and by that a possibility to have lived for ever without ever sinning. Absolutely.

S. What is that which was promised on condition?

C. 1. Continuance of that light and that strength, the one to direct, the other to assist him in a persevering performance of that perfect obedience. On condition.
2. A crown of such performance, assumption to eternal felicity.

S. What was the condition upon which the former of these was promised?

C. Walking in that light, making use of that strength; and therefore upon defaultance in those two (on commission of the first sin) that light was

dimmed, and that strength (like Sampson's when his locks were lost) extremely weakened.

S. What was the condition upon which the eternal felicity was promised?

C. Exact, unflinching, perfect obedience, proportioned to the measure of that strength; and consequently upon the commission of the first sin, this crown was forfeited, Adam cast out of Paradise, and condemned to death, and so deprived both of Eternity and Felicity: and from that hour to this there hath been no man living (Christ onely excepted, who was God as well as man) justifiable by that first Covenant, all having sinned, and so coming short of the Glory of God promised in that Covenant.

S. You have now given me a view of the first Covenant, and I shall not give my curiosity leave to importune you with more questions about it. Onely, if you please, tell me, what condition Adam, and consequently mankind, were concluded under, upon the default or breach of the condition required in that first Covenant; for I perceive Adam sinned, and so brake that condition.

The state of man after the breach of the first Covenant.

C. I have intimated that to you already, and yet shall farther enlarge on it. Upon the fall of Adam, he and all mankind forfeited that perfect light and perfect strength, and became very defective and weak both in knowledge and ability of performing their duty to their Creatour, and consequently were made utterly incapable of ever receiving benefit by that first Covenant. It being just with God to withdraw that high degree of strength and grace, when he saw so ill use made of it.

S. But why should God inflict that punishment upon all mankind, for (or upon occasion of) the sin of that one man? Though he used his talent so very ill, others of his posterity might have used it better, and why should they all be so prejudged upon one man's miscarriage?

God's Wisdom therein.

C. Many reasons may be rendred for this act of God's, and if they could not, yet ought not his wisdom to be arraigned at our tribunal, or judged by us. Now this is an act of his wisdom, more than of distributive justice, it being free for him to do what

what he will with his own, and such is his Grace and his Crown. But the most full satisfactory reason may be this, because God intending to take the forfeiture of that first Covenant, intended withall to make a second Covenant, which should tend as much (or more) to the main end, the eternal felicity of mankind, as (or than) the first could have done. And that you will acknowledge, when you hear what this second Covenant is.

S. I beseech you then, what is the second Covenant? and first, with whom was it made? Of the second Covenant.

C. It was made with the same Adam now after his fall, in these words, *The Seed of the woman shall break the Serpents head*, Gen. 3. 15. and afterwards repeated more plainly to Abraham, Gen. 22. 17, 18.

S. But who is that Seed of the woman?

C. It is our Saviour Jesus Christ, which sprang from the progeny of that woman.

S. What then is the first thing promised in that second Covenant? The promises thereof.

C. The giving of Christ, to take our nature upon him, and so to become a kind of second Adam, in that nature of ours to perform perfect, unspinning obedience, and so to be just, according to the condition of the first Covenant, and yet being faultless to undergo a shamefull death voluntarily upon the Cross, to satisfy for the sin of Adam, and for all the sins of all mankind, to taste death for every man, Heb. 2. 9. to die for all those which were dead in Adam, 2 Cor. 5. 15. And this being the first thing, all other parts of this Covenant are consequent and dependent on this, and so the second Covenant was made in Christ, sealed in his blood, (as it was the custome of the Eastern Nations to seal all Covenants with blood) and so confirmed by him, which is the meaning of those words, 2 Cor. 1. 20. *All the promises of God in him are Yea, and in him Amen*, that is, are verified (which is the importance of Yea) and confirmed (which is meant by Amen) into an immutability, in, or by Christ.

The first
mercy.
Gracious
Precepts.

S. Well then : what are the promises or mercies made over unto us in Christ, and since his coming into the world, by this second Covenant?

C. First, (that which is peculiar to Christ, since his coming into the world) the giving us such precepts as by their own inward goodness are able to approve themselves to our reasonable nature, and so to the meanest as well as learnedest men, (whereas the more Mosaical observances were of another nature, such as whose goodness depends wholly on God's Commanding them) and again, not outward carnal observances, (as the Mosaical were) but spiritual, to the purifying of affections; viz. that Law of faith, according to which we Christians ought to live. And this is set down as a part of that Covenant, Heb. 8. 10, 11. (taken out of Jer. 31. 31.) where the duty of the new Covenant, which under the times of Christ should be revealed, is set down (first, *privatively*) not like that of Mosaical Observances, external and carnal, v. 9. but (*positively*) laws given into their minds and hearts, v. 10. i. e. agreeable to the rational soul, and [*I will be their God, and they shall be my people*] i. e. sincere, honest obedience; not such as was fit to be imposed on hard-hearted Jews, to encumber and trash them, but such as becomes an ingenuous people: and then it follows, v. 11. *They shall not teach, &c.* i. e. there shall be no need of such laborious instruction out of the law, what to do in point of abstinences, sacrifices, uncleannesses, purgations, &c. as among the Jews; and lastly, *I will be mercifull to their unrighteousness, &c.* free pardon to all true penitents, and sincere servants of God, merely by God's free grace and mercy in Christ, without those expiations under the law. So again, (where this new Covenant is set down) Rom. 10. 8. out of Deut. 30. 11, &c. The commandment which I command thee this day, is not bidden from thee, (the Hebrew word there is by the Translators best exprest, * *it is not too heavy for thee*) and in other places, † *it is not impossible for thee*; and that farther exprest in Deut. v. 12, 13. *it is not in heaven, nor beyond Sea, &c.* i. e. it will cost no great pains to bring you

* in 1579
in 1579. 20.
† in 1579
in 1579.

you to the knowing of it, nor, if you please, to the practising, it being very agreeable and consensuous to every ones nature, the very soul within us being able to tell us, that what Christ commands, is better even for us, as men, than any thing else; and therefore it follows, v. 14. *it is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it*, i. e. it is very easie for thee to learn and understand, and practise also. And what this is, is punctually set down in that tenth to the Romans, v. 9. *confessing of Christ, and cordial belief of his Resurrection*: the first containing under it a sticking fast to Christ when the Christian Doctrine or Profession is persecuted, and the second, a rising from sin as he rose, a new Christian life, in the practice of those rules of life which he hath left us. To this purpose again is that of Saint John, that Christ's Commandments are not grievous, nor heavy, or unsupportable; and of Christ himself, that his yoke is easie, (the * Greek signifies more) a good, a gracious yoke, and his burthen a light burthen.

The second mercy made over to us by the second Covenant, is (that even now intimated) the promise of pardon or mercy to our unrighteousness, and our sins, and our iniquities; Heb. 8. v. 12. to wit, to the frailties which those that serve God sincerely do yet fall into, and whatever enormities they have formerly been guilty, but now repented of.

The second Mercy, Pardon of sins.

The third is, the giving of grace or strength, although not perfect, or such as may enable us to live without ever sinning, yet such as is sufficient to perform what is necessary now under this second Covenant, or so as God in Christ will accept, according to that of Saint Paul, that he can do all things through Christ that strengthens him; able to do nothing of himself, in order to the attaining of bliss, (We are not sufficient of our selves, saith he in another place, to do any thing) but yet through Christ that strengthens me, I can do all things that are now required of me, (Our sufficiency is of God.)

The third Mercy, giving of strength.

S. I beseech you, where is this part of the Promises of the second Covenant set down in Scripture?

B 4

C. 'Tis

C. 'Tis intimated in these and many other places, but is distinctly set down in the song of Zachary, Luke 1. 74. he there speaks of the oath which God swore to our father Abraham, v. 72. which he styles God's holy Covenant, v. 71. and he specifies two parts of it: 1. Deliverance or safety from the power of our enemies, Sin and Satan, in these words, *that we being delivered* * without fear, (for so the pointing of the Greek words in the most ancient copies teach us to read) that is, without danger, safe and secure, out of the hand of our enemies: 2. Giving of power or strength to us, to enable us to serve him so as he will accept of, and to persevere in that service, in the rest of the words [that he would grant (or as † the word is rendred, Rev. 11. 3. give power) unto us that we might serve him (or, to serve him) in holiness and righteousness before him all the days of our life.]

* *ἀποδωκεν*.
† *δυναστεύει*.

† *δύναμις*.

The oath
unto Abra-
ham.

S. This place is, I acknowledge, a clear one to the purpose, and I have nothing to object against it: only pardon my curiosity, if having been told by you, that this second Covenant was repeated to Abraham, Gen. 22. 16. and finding it here called the oath sworn to Abraham, and yet by reading of that oath in Gen. not finding any such form of words there express, I beseech you to satisfy this scruple of mine, and reconcile those two places; which both you and the margins of our Bibles acknowledge to be parallel the one to the other, but the sound of the words doth not so readily consent to it. The granting me this favour may, I hope, make the whole matter more perspicuous.

Interpreted. C. I am of your opinion, and therefore shall readily do it, and it will cost me no more pains than this, i. e. To tell you that there is one part of the oath mentioned in Gen. which belonged peculiarly to the temporal prosperity of the people of the Jews, which were to spring from that Abraham [I will multiply thy seed, &c.] and indeed that whole verse 17. may literally and primarily be referred to that; but then besides that, (which Zachary respecteth not) there are three things more promised, *spiritual blessing, spiritual victory, and the incarnation of Christ*: the last of these Zachary mentions not in the words of the oath, because

because it is supposed in his whole song, (occasioned onely by it, and uttered on purpose to celebrate the incarnation of *Christ*;) but the other two parts are specified and interpreted by him; the victory over (or possessing the gates of) the enemies there, is here called *deliverance* (without fear or danger) from the hands of our enemies; and the blessing there, is explained here to be giving us power to serve him in holiness and righteousness before him all our days, that is, giving us the grace of God for the amending of our lives, according to that of the Apostle, *Gal. 3. 14.* where the receiving the promise of the Spirit is called the blessing of Abraham, the power of *Christ* (assisting and enabling us to persevere) being really the most inestimable blessing that this life is capable of: to which purpose *S. Peter, Acts 3. 26.* speaking of *Christ* sent by God to bless us, expresseth the thing wherein that blessing consists, to be, in turning away every one from his iniquities.

The blessing
of Abra-
ham,

S. I have troubled you too far by this extravagance, I shall make no delay to recall my self into the road again, and having been taught by you these several particulars of God's promise in the second Covenant, I shall desire you to proceed to tell me what is the condition required of us in this Covenant; unless perhaps here be some farther particulars promised on God's part, which you have not yet mentioned.

C. The truth is, there be two more promises of God, (though implied in the third degree before mentioned, yet fit now to be more explicitly insisted on) the first, of giving more grace, the second, of crowning with glory; but both these are conditional promises. The first, upon condition that we make use of those former talents, those weaker degrees of grace given us, which is the intimation of the Parable of the Noble man, *Luke 19. 13.* the sum of which is; that unto every one that hath (that is, hath made good use of the talent of grace intrusted to him, as *Heb. 12. 28.* to have grace signifies to make use of it to the end to which it is designed) shall be given, and from him that hath not (i. e. hath not made that use he ought) even that he hath shall be taken from him.

The fourth
promise gi-
ving more
grace.

The fifth
promise,
crowning
with glory.

him. The second, upon condition that he be (at the day of death or judgment) such a man as Christ now under the second Covenant requires him to be.

S. What then is the condition of the second Covenant, without which there is yet no salvation to be had?

The condi-
tion of the
second Co-
venant.
Negatively.

C. I shall answer you first negatively, then positively. Negatively, it is not, 1 perfect, exact, unfinning obedience, the never offending at all in any kind of sin; (this is the condition of the first Covenant) nor 2 is it never to have committed any deliberate sin in the former life; nor 3 never to have gone on or continued in any habitual or customary sin for the time past: but it is positively, the new creature, or renewed, sincere, honest, faithfull obedience to the whole Gospel, giving up the whole heart unto Christ, the performing of that which God enables us to perform, and bewailing our infirmities, and frailties, and sins, both of the past and present life, and beseeching God's pardon in Christ for all such; and sincerely labouring to mortifie every sin, and perform uniform obedience to God, and from every fall rising again by repentance and reformation. In a word, the condition required of us, is a constellation or conjuncture of all those Gospel graces, Faith, Hope, Charity, Self-denial, Repentance, and the rest, every one of them truly and sincerely rooted in the Christian heart, though mixed with much weakness and imperfection, and perhaps with many sins, so they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected.

Positively.

S. What part of the promises is it of which this condition is required to make us capable?

C. Pardon of sins, and Salvation: by which you see that no man shall be pardoned or saved, but he that observes this condition.

S. What condition is then required, to make us capable of that other part of the conditional promise, to wit, of more grace or continuance of that we have already?

C. A carefull industrious husbanding of it, and daily prayer for daily increase, and attending diligently to the means of grace.

S. Me-

S. Methinks I understand somewhat of the nature and difference of these two Covenants; and shall not need to ask you which of them it is in which we Christians are now concerned, for I take it for granted that it is the second. Only be pleased to tell me which of these two it was by which the Jews were to expect salvation?

C. Both Jew and Gentile, that is, every man that ever was or shall be saved from the beginning of the World, was, and is, and shall be saved by this second Covenant.

S. How then were the Jews obliged to the observation of the Law? is not the Law the first Covenant?

C. The Judaical law was not the first Covenant, (in the notion wherein now we take it) but the law of un-The Jews concern- ment in the second Co- venant. sinning perfect obedience made with Adam in innocency. The truth is, the Judaical law did represent unto us the first Covenant, and that especially, and therefore is so called, Heb. 8. but so it did the second also: the first, by requiring perfect obedience, and pronouncing a curse on him that continued not in all those many burthensom ordinances which the law gave no power to any to perform; the second, in the sacrifices, and many other rites, which served as Emblems to shew us Christ, and in him the second Covenant.

S. I shall not interpose any more difficulties, which my ignorance might suggest, but onely put you in mind, that you told me that this Doctrine had a most present influence on our lives: be pleased to shew me how.

C. It hath so, many ways; I will mention a few. First, by prescribing the condition, it sets us a work to the performance of it, and that is living well. Secondly, by shewing us how possible or feasible that condition is by the grace and help of Christ, it first obliges us to a diligent performance of that duty of Prayer for that Grace, and then stirs us up to endeavour and industry in doing what we are enabled to do, that we receive not the grace of God in vain. Thirdly, by shewing us the necessity, indispensable necessity of sincere obedience, it shuts the door against all temptations to carnal security, sloth, presumption, hypocrisie, partial obedience, or habitual going on in sin. And fourthly, by shewing the

The influ- ence of this doctrine on mens lives.

the true grounds of hope, it fortifies us against *desperation*. And lastly, if we need any encouragements in our *Christian* walk, his promise to enable first, and then to accept, will most abundantly contribute to that purpose.

S. I acknowledge the usefulness of our Directions, and I beseech God to assist me in bringing forth the fruit which it is just for you to expect, and for God to require from them: and I promise you by his help to be mindfull of your admonitions.

Seft. II.
Of the
names of
Christ.

I shall desire you to proceed to the second kind of Doctrine, which at first you mentioned, the names, and in one of them the offices of Christ. I beseech you what names do you mean?

C. Those two eminent and vulgarly known, so often repeated, but so little weighed, *Jesus* and *Christ*.

S. I pray you what is the importance of the word *Jesus*?

Of the name
JESUS.
Matt. I. 21.

C. It is an Hebrew word which signifies Saviour or Salvation. I shall not need to prove it, when an Angel hath asserted it, *Matth. I. 21. Thou shalt call his name Jesus: for he shall save his people from their sins.*

S. The place you cite I have considered, and find some difficulty in it, by giving my self liberty to read on to the two next verses, the words of which are these: All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold, a Virgin shall conceive and bear a Son, and they shall call his name *Emmanuel*. How could his name be called *Jesus* and *Emmanuel* too; or how could the calling his Name *Jesus*, be the fulfilling of that prophecy that foretold that they should call his name *Emmanuel*?

C. You are to know that in the Hebrew tongue, word and thing, and so also calling and being, name and person, are all one; No word shall be impossible with God, is, nothing shall be impossible: and, my house shall be called a house of Prayer, is, my house shall be the house of Prayer, to all people, that is, to the Gentiles as well as Jews; and so many names, that is, so many men: and according to that idiom, (retained both in the Prophets of the Old, and Evangelists of the New Testament)

ment) this phrase [*They shall call his name Emmanuel*] is in signification no more than this, *He shall be God with us, or God incarnate in our flesh*; which incarnation of his, being on purpose to save his people from their sins, that prophecy which foretold it, was perfectly fulfilled in his birth and circumcision, at which time he was called *Jesus*. Which name was but a signification of his design in his coming into the world, according, to another place; *This day there is born in the City of David a Saviour, which is Christ the Lord.*

S. By the answering of my impertinent scruple, I have gained thus much knowledge, viz. that the whole end of Christ's birth, of all he did and suffered for us, was that he might save us. I pray you then, what is meant by saving?

C. To save is to redeem from sin, as you will acknowledge, if you observe but these two plain places; first, that which even now I cited, *Matth. 1. 21. [He shall save his people from their sins,]* (which is the onely reason there rendred, why he is called a Saviour) then *Tit. 2. 14. Christ gave himself to be crucified for us, that he might redeem us from all iniquity.*

S. Wherein doth this saving or redeeming from sin consist?

C. In three things: First, in obtaining pardon for sin, or reconciling us to God, and (consequently to that) in delivering us from the eternal torments which from God as Judge, and from Satan as accuser first, and then as executioner, are in strict justice, or by the first Covenant, due to sin. Secondly, in calling men to repentance, thereby weakning the reigning power of sin, and the tempting power of Satan, by mortifying the old man, (that is, the sinfull desires of the natural and sinfull habits of the carnal man) and by implanting a new principle of holiness in the heart. And thirdly, in perfecting and accomplishing all these so happy beginnings, at the end of this life in Heaven.

S. How can it be said that Christ came thus to save, to doe all this, when so many, so long after his coming, are so far from being thus saved in all or any of these three senses?

C. That

How then it comes that all are not saved.

• σωτηρια.

† σωτηρια
ἐλεος καὶ
ἔλεος, &c.
* ἡλως ἵσως
μην.

Acts 2. 40.

† ἰσχυρι
παροτρ.
* σπουδην.

† σωζόμενοι.

C. That he came to *save* is certainly true, whatsoever objections you can have against it: and that by *saving* these three things are meant, if you please, I shall manifest from other *Scriptures*. The first sense is contained in the word, (as it is used, Luke 1. 71.) * *salvation*, or that we should be saved from our enemies; which must needs be our spiritual enemies, sin and Satan: and if you doubt whether sin be there meant, or the pardon of sin by that *saving*, the next verse will clear the difficulty, where it follows, † to perform the *mercy*, or mercifully to deal with our fathers, and to remember his holy Covenant, of which Covenant you know this is one special part, Heb. 8. 12. * I will be merciful to their sins, (which explains the merciful dealing there) and their iniquities will I remember no more. And then for the second sense, that *saving* signifies calling to Repentance, may appear not onely by comparing those two places, [I came to call sinners to Repentance,] and [Christ Jesus came into the world to save sinners] but also by a notable place, Acts 2. very usefull for the explaining of that word, v. 38. 'tis reported that Saint Peter said unto them, Repent, &c. and v. 40. † in more other words he testified unto them, or preached unto them, saying, * Be ye saved, or escape ye, from this perverse generation: whence it is clear, that being saved, &c. is but more other words to signify repentance, and therefore surely that word, v. 47. which we render † such as should be saved, but is literally [the saved] signifies peculiarly those who received that exhortation, v. 41. that is, those that repented of their sins; and accordingly it is rendred by the Syriack [The Lord added daily such as became safe in the Church] i. e. which recovered themselves from that danger in which they were involved in that wicked generation, and betook themselves to the Church, as to a Sanctuary. But this by the way. As for the last acception of the phrase, it is so ordinary for *salvation* to signify the holy pure life in heaven, that I shall not need give you any proof of it. Having therefore cleared the truth, this were sufficient, although I wanted skill to answer your objection: but yet that may easily be done

done too, by saying that *Christ* hath really performed his part toward every one of these, and that whosoever hath not the effect and fruit of it, it is through his own wilfull neglect, and even despising of so great salvation. *Light came into the world, and men loved darkness more than light*; and having made a covenant with death and damnation, are most worthy to have their portion therein.

S. What then is the short, or sum, of Christ's being Jesus?

C. 'Tis this, that he came into the world to fetch back sinners to Heaven, * that whosoever of mankind should truly repent and fly to him, shall through him obtain pardon of sin and salvation; a mercy vouchsafed to men, but denied to Angels, who being once fallen, are left in that wretched estate, and no course taken, and consequently no possibility left for their recovery: which most comfortable truth is clearly set down by the Apostle, *Heb. 2. 16.* though *Heb. 2. 16.* in our English reading of it it be somewhat obscured.

The words rightly rendred run thus: † He doth not take bold of Angels, but of the seed of Abraham he taketh hold, Where the word which I render taking bold of, signifies to catch any one who is either running away, or falling on the ground, or into a pit, to fetch back or recover again. This Christ did for men in being born, and suffering in our flesh, but for Angels he did it not.

S. What special influence will this whole Doctrine have upon our lives?

C. I will shew you. 1. It is proper to stir up our most affectionate love and gratitude to this Saviour, who hath descended so low, even to the death of the cross, to satisfy for our sins, to obtain pardon for us: this love of Christ constraineth us; saith the Apostle. 2. It is proper to beget in us a just hatred of sin, which brought God out of heaven, to make expiation for it. 3. It is a most proper enforcement of repentance and amendment of life, to remember, 1. That without that we are likely to be little benefited by this Saviour; except we repent, Salvation it self shall not keep

How Christ is a Saviour.
Χριστὸς σωτὴρ
πάντων ἀνθρώπων
μετάνοιαν
ἀποκαταστήσει
ἐν ἑαυτῷ, Clem.
Rom. Ep. ad
Cor. p. 10.

† Οὐ γὰρ ἀν-
γέλων ἀρ-
πάσσει, ἀλλὰ
ἐκ τοῦ σπέρ-
ματος Ἀβραάμ
αἰχμαλωτίζει
καὶ ἀποκα-
ταστήσει ἐν
ἑαυτῷ.

The influ-
ence of this
on mens
lives.

us from perishing : 2. That that was an end of Christ's death, to redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works, and not only to satisfy for us. 4. It is proper to teach us fear of offending, and keep us from security, when 1. we find what an exemplary punishment God saw fit, if not necessary, to inflict on sin in the person of his Son : and 2. remember how much more guilty we now shall prove, if we will still damn our selves in despite of all these precious means of saving us.

Of the name
CHRIST,
and his three
Offices.

S. I beseech God to open my heart to these considerations, and then I shall farther importune you to proceed, and tell me the signification of the word Christ, wherein you told me the Offices of Christ were intimated : but I beseech you first, what do you mean by Offices ?

What Of-
fice signi-
fies.

C. I mean by that word, places of charge and dignity, to which God thought fit to design Christ, that he might the better accomplish the end for which he sent him ; the trust or charge supposing somewhat to be done by him, and the dignity implying somewhat to be returned by us, as you will see in the particulars.

S. What then is meant by the word Christ ?

C. Anointed, and that intimates the three offices to which men were at any time inaugurated by God, such inauguration being fitly exprest (because ordinarily solemnized among men) by the ceremony of anointing.

S. What are those three Offices ?

C. Of King, and of Priest, and of Prophet.

S. What belonged to Christ to doe as King ?

Of Christ's
Kingly Of-
fice.

C. To set up his throne in our hearts, or to reign in the souls of men, and to give evidence of his power through the whole world.

S. What was required of him to that purpose ?

Over his
enemies,
Temporal
and Spirit-
ual.

C. 1. To weaken and shorten the power of Satan, which Christ really did at his suffering, Heb. 2. 14. by death destroying the Devil, casting Lucifer from Heaven, i. e. from the more unlimited power which he had before : and 2. to give strength and grace to overcome all rebellious lusts and habits of sin, to bring them down in

in obedience to his *Kingdom*, and this he hath done also by sending his spirit; (in reference to which are those words cited out of the *Psalmist*, *He hath led captivity captive, and given gifts unto men*,) and in a word, to reign till he hath brought all his enemies under his feet, 1 Cor. 15. 25.

S. What and how many be those enemies?

C. He hath many enemies, some temporal, but most spiritual.

S. What mean you by his temporal enemies?

C. I mean first the *Jewish Nation*, that rejected Temporal.
the Jews.
and crucified him, which within the compass of one generation were, according to his prediction, destroyed by the *Romans*, and preyed upon by those *Eagles*, *Matth.* 24. 28. by which allusively are noted the *Roman Armies* (whose *Ensign* was the * *Eagle*) * Kai γὰρ αἱ τοφῶναι λα- which found them out (as such † *Vultures* do the carcasses, *Job* 39. 30.) wheresoever they dispersed themselves. For that that prophecy of *Christ's*, *Mat.* 24. Or. l. 8 p. 3. speaking of the Roman power. belongs to this matter, primarily or strictly, (not to the day of judgment) to the destruction of those present crucifiers, and the *Jewish state*, and not to the destruction of all enemies at his great appearing yet to come, is apparent by the 34. verse, *This generation shall not pass till all these things be fulfilled*: where the word † *Homer* calls the *Eagle* ἄγριος οὐρανίου, a sagacious hunter. * generation signifies such a space, that they that were then alive, might and should live to see it, in that sense as the word is used, *Matth.* 1. where the time or space of fourteen mens lives in a line succeeding one another, is called fourteen generations; not that [ge- † *Γενεὰ* *Homer*, *Tullio* atas triginta annorum spatium, VI. Rhodig. l. 19. c. 22. & *Homer* of Nest. l. 2. οὐδ' ἔτι γένος οὐδ' ἔτι γένος, & *Herodot.* l. 2. p. 114. Kai τοὶ ἑπτακισχίονες μὲν ἀνδρες ἦσαν δυνάμει ἑκατὶ ἑκατὶ, & *Clem. Alex. Strom.* l. 2. p. 334. οὐ καὶ ἑκατὶ ἑκατὶ ἀνδρῶν ἑκατὶ ἑκατὶ. Vid. *Helych*, with whom the word is taken to signify either the life of a man, or 30 years, or 25, or 20, as it is also for 7 years by the Physicians, and for 10 clearly in *Jer. Epist.* v. 2.

C

Matth. 1.

Matth. 1. and ordinarily it doth. So that the plain meaning of that speech of Christ [*this generation shall not pass, &c.*] is this, that all this should come to pass in their age, or within the life of some that were then men, as *Matth. 16. 28.* *There be some standing here which shall not taste of death till they see the Son of man coming in his Kingdom.* Which though some by the next chapter following are perswaded to interpret of the *transfiguration*, (as if that were *Christ's coming in his Kingdom*) may yet more properly be interpreted of this matter, so immediately consequent to his being kill'd by the *Jews*, and rising again, *v. 21.* (which was the ground of this speech of his) *viz.* Christ's illustrious coming to destroy those *Jews*: to which also that other place belongs, (which will clear both these) *John 21. 22.* *If I will that John tarry till I come what is that to thee? which (saith S. John) was not to be interpreted, that he should never die, v. 23. but onely that he should tarry till this coming of Christ; which of all the Disciples peculiarly, (and I think onely) John lived to see, and (as I think I have reason to believe) immediately before it, saw many visions concerning it, which are set down in his Revelation. This destroying or subduing his enemies and crucifiers (so terrible that when it is foretold, Matth. 24. it is generally mistaken for the day of final judgment) is many times in the New Testament styled the Kingdom of God and the coming of Christ, the end of all things, and the end of the world, because Christ's powerfull presence was so very discernible in destroying of that Nation, and in that effect of his Kingdom, in bringing his enemies under his feet; and is without doubt the thing designed in that whole 24th Chapter of Saint Matthew, and every part of it, and particularly in those verses, 29, 30, 31. (which are by most thought to belong to another matter.) For the darkning of the Sun and Moon, and falling of the Stars from Heaven, are not literally to be understood, (or if they were, would perhaps as little belong to the day of the last judgment) but in the same sense that the Prophets use them, *Isa. 13. 10.* and *34. 4.* *Ezek. 32. 7.* *Joel 2. 3. 1.* perhaps to signifie*

no more, but only a great slaughter, or effusion of blood; that (say the Naturalists) sending forth abundance of hot exhalations, which first fill the air with black clouds, taking away the light of heaven, the sight of the stars, &c. and at last turn into meteors in the shape of falling stars, as *Isa. 34. 4.* and *Rev. 6. 13.* On which ground it is, that those phrases of *the Sun being turned into darkness, and the Moon not giving her light, and the falling of the Stars from Heaven,* are used in prophetical (which seldom are clear) speeches for great slaughters and destructions, and nothing else. But there is another more commodious way of interpreting that whole verse, by the Sun and Moon and Stars; understanding the Temple and City of Jerusalem, and the rest of the Cities of Judea, and by the darkening and falling of them, the great tribulations and destructions that should befall all these; both which are very agreeable to the style wherein Prophecies are written. Which being supposed to be the interpretation of the 29th verse, that of the sign of the Son of man, and his coming, v. 30. and the sound of the trumpet gathering of the elect, v. 31. will without much difficulty belong to it also, and signify the remarkableness of this punishment on the Jews, as an act of signal revenge from the crucified Christ, and the saving or delivering of a remnant (according to all the Prophecies) i. e. of some few Jews, out of this general incredulity and slaughter.

S. Were there any other sort of Temporal enemies to be destroyed by him?

C. Yes, those other who joyned with the Jews in crucifying of him; I mean, the Romans themselves, ^{1 the Romans.} or *heathen Rome*: On which that another cup of God's wrath was to be poured out, is, I conceive, the importance of another great part of the Revelation, which was remarkably fulfilled by *Alaricus* and others in sacking it and destroying the *Heathen*, but sparing the christian part of it: In which also was remarkably founded the conversion of that City and Empire from *Heathenism* to *Christianity*, and so the subjecting it to *Christ's Kingdom*.

S. *You have satisfied both my reason and my curiosity in this particular, and I shall not importune you farther; I pray then, besides these rebellious crucifying Jews and Romans, what other enemies did you mean?*

Spiritual E-
nemics.
Sin.
Satan.

C. First, *Sin*, the great enemy of souls, which he labours to destroy in this life by the power of his grace, and will totally destroy at the day of Judgment. Secondly, *Satan*, (which I told you of) who therefore, when Christ comes to dispossess him of his hold in the poor man, demands, *Art thou come to destroy us? Mark 1. 24.* and at another time, *Art thou come to torment us before our time?* acknowledging that Christ was to destroy him, (he understood so much in the sacred predictions) but with all hoping it was not yet the time for that execution, and in the mean while counting it a kind of destruction and torment to him to be cast out or deprived of any of the power which he had over the bodies or souls of men.

S. *Are there no other enemies that this King must destroy?*

Wicked
men.

C. Yes, two more, First, all wicked and ungodly men, that after all his methods of recalling them to amendment, do still persevere in impenitent rebellions, to whom eternal perdition belongs by the sentence of this King. *Those that will not let me reign over them, must be brought forth and slain before their King.* Secondly, *Death* it self, according to that of the Apostle, *1 Cor. 15. The last enemy that shall be destroyed is Death: he shall despoil the grave, and make it restore all its captives, and then death shall be no more, shall be swallowed up in victory.*

Death.

S. *What is required of us in answer and return to this office of his?*

Our returns
to Christ's
Regal Office.

C. Principally, and by indispensable necessity, that we render our selves obedient, faithfull, constant subjects to this King, hold not out any disloyal Fort, any rebel lust or sin against him, but as to a King, vow and perform entire allegiance unto him. And then consequently that we entrust him with our protection, address all our petitions to him, have

no

no war or peace, but with those who are his and our common enemies or friends, fight his battels against sin and Satan, pay him our tribute of honour, reverence, obedience, yea and of our goods also, when they may be usefull to any poor member of his.

S. I shall detain you no longer with less necessary Queries about this office of his, as, When Christ was inaugurated to it; because I have had the chance to observe, by comparing two known places of Scripture together (Psalm 110. 1. and 1 Cor. 15. 25.) that [Christ's reigning] and [his sitting at God's right hand] are all one: from whence I collect that the time of his solemn inauguration to his Regal Office was at his Ascension.

C. You have guessed aright, and therefore I shall not farther explain that unto you, nor put you in mind of any other niceties, but instead of such, rather remember you of the practical conclusion that this Office of Christ's may suggest unto you, that you are no farther a Christian, than you are an obedient subject of Christ's; that his Gospel consists of Commands as well as Promises, the one the object of the Christian Faith as well as the other.

S. O Lord, increase this Faith in me.

Please you now to proceed to the second Office of Christ, that of his Priesthood?

Of Christ's
Priestly Office.

C. I shall, and first tell you, that the nature of this office of Christ is a little obscure, and therefore I shall tell you nothing of it, but what the Scripture gives me clear ground to assert.

S. What doth the Scripture tell us of Priesthood?

C. It mentions two orders of Priesthood, one after the order of Aaron, the other after the order of Melchizedek.

Two Priest-
hoods.

S. What was the office of the Aaronical Priest?

Aaronical.

C. To offer sacrifice and to bless the people, but especially to sacrifice.

S. What of the Melchizedekian Priest?

Melchizede-
kian.

C. It is not improbable that Melchizedek offered sacrifice also; but because the sacred story mentions nothing of him as belonging to his Priesthood, but onely his blessing of Abraham, therefore it is

resolved that the *Melchizedekian* Priesthood consisted onely in blessing. This you will best discern by looking into the story of *Melchizedek* meeting *Abraham*, Gen. 14. 18, 19.

S. What is there said of him?

C. It is said that *Melchizedek*, King of *Salem*, brought forth bread and wine, (i. e. treated and entertained *Abraham* as a King) and he was Priest of the most high God, and he blessed him, and said, Blessed be *Abraham* of the most high God, which hath delivered thine enemies into thine hand.

S. Which of these kind of Priests was Christ to be?

Both in
Christ.

C. Christ being considered in the whole purpose of God concerning him, was to undertake both these offices of Priesthood, to be an *Aaronical* Priest first, and then for ever after a *Melchizedekian* Priest: he was appointed first to offer up sacrifice for the sins of the world, which he performed once for all upon the Cross, and therein exercised the office of an *Aaronical* Priest, and withall completed and perfected that whole work of satisfaction for sin, to which all the old legal sacrifices referred; and that being done, he was to enter upon his other office of *Melchizedekian* Priesthood, and exercise that continually from that time to the end of the world, and therefore is called a Priest for ever after the order of *Melchizedek*. And this second kind of Priesthood is that which the Scriptures of the New Testament, especially the Epistle to the *Hebrews*, doth mainly refer to, when it speaks of Christ, and is to be conceived to speak of that, whensoever it indefinitely mentions Christ's Priesthood.

S. But what then? is not Christ a Priest after the order of *Aaron*?

But now
onely the
Melchizede-
kian.

C. I told you that he was, but now I tell you that he is not: he was one in his death, but never was to repeat any act of that afterwards, and so now all the Priesthood that belongs to him is the *Melchizedekian*. I will set this down more plainly. It is most truly said and resolved, that Christ's death was a voluntary offering and sacrifice of himself
once

once for us, and that will serve to denominate him an *Aaronical* Priest in his death, or rather to conclude that his death was the completion of all the rites and ceremonies (such as the sacrifices) of the *Aaronical* Priesthood. But this being but one act never to be repeated again, is not the thing that *Christ's* eternal Priesthood (denoted especially by his *Unction* or *Chrism*) refers to; but that other *Melchizedek* Priesthood that he was to exercise * for * *et* *et* *et* ever. Besides, it may be said that this sacrifice at his death, may under that notion of an *Aaronical* sacrifice, pass for the rite and ceremony before his consecration, or at the consecrating him to be our eternal high Priest. For such sacrifices we find mentioned, *Lev. 8. 22.* the *ram*, the *ram of consecration*; and of this nature I conceive the death of *Christ* to be, a previous or preparatory rite to *Christ's* consecration to his great eternal Priesthood after the order of *Melchizedek*, whereupon it is said that it became God † to consecrate the Captain of our salvation by † *παλι*, sufferings, *Heb. 2. 10.* for so the word signifies, which we render to make perfect. This suffering and satisfying for our sins, fitted him for the office of *Intercessor*. To which purpose you may observe two things: 1. That *Christ's* Priesthood is said to be an eternal Priesthood [thou art a Priest for ever] and a Priesthood * not transitive, but for ever fastned in the person of *Christ*, *Heb. 7. 24.* after the power † of † *αὐτοῦ*, an indissoluble life, *v. 16.* which cannot appertain to that one single finite unrepeatd sacrifice of himself upon the cross. 2. That *Christ* was not inaugurated to this his Priesthood till after his resurrection, for then onely he was inflated in that indissoluble life: and this seemeth to be the importance of *Acts 3. 26.* where it is said, that God having raised up his Son *Jesus* sent him to bless you; where questionless that [mission to bless] notes the office of *Melchizedekian* Priesthood, and most probably the phrase of [Raising him up] denotes his Resurrection.

S. Will not this notion of *Christ's* Priesthood derogate
C 4 some-

something from the suffering of Christ, or satisfaction wrought by it?

The necessity of Christ's death in two things.

C. No, nothing at all, but rather demonstrate that this death of his was necessary in a double respect: 1. As an act of an *Aaronical Priest*, and a completion of all those legal rites which vanished at the presence of this great sacrifice. 2. That in respect of the satisfaction wrought by it, it was necessary to make him our eternal Priest, or to make us capable of the benefits of that Priesthood of his.

The parallel between Melchizedek and Christ, Negatively.

S. Well then, I shall acknowledge those plain words of Scripture, that Christ is now to us (and ever shall be) a Priest of Melchizedek's order, and not strive to fancy him still an *Aaronical Priest* (that sacrifice being offered up once for all) because I have no ground now for such fancy. But then I beseech you wherein lies the parallel betwixt Melchizedek's Priesthood and Christ's? Is it in offering of bread and wine, which we read of Melchizedek, or in any thing answerable to that?

C. No, that is the Papists fancy, caused by a great mistake of theirs: they conceive that Melchizedek offered up Bread and Wine to God, and that in that respect he is called a Priest, or that he was sacrificing, or did sacrifice. But in this there are two mistakes. For first, Melchizedek brought forth this Bread and Wine, and presented it to Abraham, did not offer it to God; (and therefore *Philo* a Jew, well seen in that story, sets it as an act of Hospitality in Melchizedek, not of Priesthood) contrary to the crabbed nigardliness of *Abimelech*, he would not allow water, but Melchizedek brought forth bread and wine. Secondly, this he did as a King; and so Christ as a King may perhaps be said to entertain and feed us in the Sacrament with Bread and Wine, and the spiritual food annexed to, or represented by it, the giving of Grace and Pardon being a Donative of his Kingly Office: but the Priestly acts of Melchizedek are those that follow, wherein onely Christ's eternal or Melchizedek-Priesthood consists.

S. What are they?

Positively, in,

C. 1. Blessing us. 2. Blessing God for us.

S. What

S. What is the meaning of Christ's blessing us?

C. You will see that by reviewing the place even now cited, Acts 3. 26. God having raised up his Son Jesus sent him to bless us: which now you perceive is a donation of his Priestly office, every Priest, especially the Melchizedek Priest, being to bless.

S. I do so, but how doth that shew me what that blessing is?

C. Yes, there are words that immediately follow, which clearly describe wherein this blessing consists, in turning away every one of you from his iniquities.

S. Be pleased then to make use of that Key for me, and shew me clearly wherein that part of Christ's Priesthood, his blessing of us, consists.

C. In using all powerfull means to convert or turn, i.e. to bring all mankind to repentance.

S. What be those means?

C. First, the communicating that Spirit to us, whereby he raised up Jesus from the dead, Rom. 8. 11. Secondly, sending the Holy Ghost (to convince the world of sin, and righteousness, and of judgment) that is, appointing a succession of Ministers to the end of the world, to work in mens hearts a cordial subjection to that doctrine, which at Christ's preaching on the earth was not believed. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over sin. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Priest) as he promised he would for Saint Peter, that his faith fail not; that is, that God will give us the grace of perseverance, (which intercession of his being now with power and authority, (all power is given to me, saith Christ) is all one in effect with the actual donation of that grace) and as a crown of this follows another kind of blessing, actual bestowing of heaven upon such blessed persevering children of his Father.

S. What is required of us in answer to this part of his Office?

C. First, to seek and pray for grace to descend towards

The parts
and branches
of that.

Our returns
thereto.

towards us through this conduit of conveyance. Secondly, to receive it when it thus flows, with humble gratefull hearts. Thirdly, to count grace the greatest blessing in the world. Fourthly, to make use of it to the end designed by *Christ*; not to pride or wantonness or contempt of our meaner brethren, but to the converting and reforming of our lives. And fifthly, to look for no final benefit, pardon of sins, or eternal salvation from that Priest, either as suffering or satisfying for us, but upon the good use of his grace, which will engage us to walk painfully here, and to approach humbly to receive our reward, the crown not of our works, but God's graces, hereafter.

S. What is the second part of *Christ's* Melchizedeck-Priesthood?

2. Blessing
God for us.

C. Blessing or praising God for ever in heaven for his goodness, his mercy, his grace towards us poor sinful enemies of his, in giving us the victory over our so bitter adversaries, *sin* and *Satan*, and *death*, and *hell*, by the blood of the *Lamb*, and the power of his grace.

S. What is our part in this business?

C. To follow this *Precentor* of ours in blessing and magnifying that God of all grace, and never yielding to those enemies, which he hath died to purchase (and given us) power to resist and overcome.

S. I do already discern the influence of this Office, thus explained, upon our lives: yet if you please give me your direction and opinion, what is the main practical Doctrine emergent from this Office of *Christ*, especially as it consists in blessing.

The influence of this doctrine on our lives.

C. This is it, that from hence we learn, how far forth we may expect Justification and Salvation from the sufferings of *Christ*; no farther, it appears, than we are wrought on by his renewing and sanctifying and assisting grace, this being the very end of his giving himself for us, not that absolutely or presently we might be acquitted and saved, but that he might redeem us from all iniquity, from the reigning power, as well as guilt, and that impartially, of all iniquity, and purify unto himself a peculiar people zealous of good works; Tit. 2. 14. without which

which acquisition of purity, and zeal of good works in us, as in a peculiar people, Christ fails of his aim and design in dying for us, he is deprived of that reward of his sufferings, which is mentioned Isa. 53. 10. *The seeing of his seed*, the having the pleasure of the Lord (which is said to be our Sanctification, 1 Thes. 4. 3.) prosper in his hand, the seeing of the travail of his soul, v. 11. dividing his portion with the great, and the spoil with the strong, v. 12. that is, rescuing men out of the power of sin to amendment of life, and to holiness, which is the crown and reward of his pouring out of his soul to death, and making intercession for the transgressors. And if he fail of his hope, much more shall we of ours; after all that Christ hath done and suffered, the impenitent unreformed fiduciary shall perish. And what can you imagine more obligatory to good life than this?

S. I acknowledge the truth of what you say to be very convincing, and shall think my self bound in charity to my poor tottering soul no longer to flatter and fool my self with such vain hope, that Christ's active and passive obedience shall be imputed to me, unless I am by his blessing thus qualified to receive this benefit from his death. Yet now I think of it, if Christ's active obedience may be imputed to me, then what need have I of obeying my self: If the righteousness that was in him by never sinning be reckoned to me, what need I any other initial imperfect inherent righteousness or holiness of my own? this is to me a scruple yet not answered by you.

C. I confess it is, for I have had no occasion to mention that active obedience of Christ, it being no part of his Priestly Office. And now if you will have my opinion of it, I conceive that Christ's active obedience is not imputed unto any other person, so as he shall be thought perfectly to have obeyed by this onely, because Christ hath perfectly obeyed; much less to him that lives in all kind of disobedience, and means Christ's obedience shall serve his turn. For, first, if Christ's active obedience were thus imputed to me, then by that I should be reckoned of and accepted by God as if I had fulfilled the

Of Christ's
active obe-
dience.

the

the whole Law, and never sinned; and then I should have no need that Christ should suffer for my sins, and so this would exclude all possibility of having Christ's *passive obedience* imputed to me. For what imaginable reason could be given, why I should suffer for sin or any other surety for me, if by some former act I am accounted to have performed perfect unfinning obedience, at least have the benefit of that obedience (performed by that Surety of mine, and accepted for me?) 'Tis true, when the penitent believer's sins are pardoned by the sufferings of Christ, Christ's perfect obeying the law may so far be imputed to such an one, as to give a gloss or tincture to his still imperfect obedience, at least so far as that they shall be accepted by God: but that will not belong at all to, or avail for such as obey not sincerely; (for their impenitent sins are far different from those imperfections) but onely for them that *walk not after the flesh, but after the Spirit*, Rom. 8. 4. the prime place which seems to belong to that matter. Secondly, the truth is clear, that Christ's *active obedience* was required in his person, as a necessary qualification to make it possible for him to suffer or satisfy for us; for had he not performed *active obedience*, that is, had any *guile* been found in his mouth or heart, had he ever sinned, he must have suffered for himself, and could no more have made satisfaction for us, than one of us sinners can do for another. It is true indeed, Christ merited as well as satisfied for us; but that by which he merited was not his never sinning, or perfect obedience, (for that was due to the Law under which he was born) but his voluntary giving up himself to death, even to the death of the Cross, (and all that was preparative to it performed by him) freely, without any obligation or duty lying upon him (as a man) to doe so, according to that of Heb. 10. 7. out of the Psalmist, *Then said I, Lo I come, to doe thy will, O God; I am content to doe it;* and Phil. 2. 7. *Christ Jesus being in the form of God, &c. made himself of no reputation, and took on him the form of a servant, and was made in likeness of men, and being found in fashion as a* man

man, he humbled himself, and became obedient unto death, even the death of the Cross; which is there set as the foundation of his merit, [*Wherefore God hath highly exalted him, &c.*] By this means (it is true that) he merited for us as well as for himself: For us he merited grace and glory; for himself that he might have the power of dispensing them to whom, and in what manner and measure he pleased; this was the meaning of those words, [*All power is given to me, &c.*] and [*God hath given him a name which is above every name;*] and [*when he ascended up on high he gave gifts unto men.*] But all this you see is quite another matter from his active obedience, or fulfilling the Law, being so imputed to us, as that the drunkard shall be accounted sober, the adulterer chaste on this one score, because Christ was sober and chaste in our stead. No, that which he merited for us, being the gift of grace, (which was on purpose to deliver us from the reigning power of sin, and to bless us in turning every man from his iniquities) a power of serving God acceptably in righteousness and godly fear, he is so far from meriting for us any excuse or immunity from the indispensable force of this obligation, that he gave himself for us, did and suffered all this to this very end, Tit. 2. 14. *That he might redeem us from all iniquity, rescue us out of the slavery of every evil habit, and purifie unto himself a peculiar people zealous of good works:* and if this use be not made of the grace which he purchased for us, if we do not *work out our own salvation with fear and trembling*, (which is the use which Saint Paul makes of the Doctrine of Christ's merit, Phil. 2. 12.) we shall have little privilege by that part of his merit, and shall fall short of the glory purchased also. By all which 'tis clear that Christ's active obedience will not supply the place of ours, or make ours (I mean our sincere renewed obedience) less necessary; and consequently that our renewed obedience and sanctification, or sincere, honest, faithful purpose of new life (witnessed to be such by the conformity of the future action) is still most indispensably

indispensably required (though mixed with much of weakness, ignorance, frailties, recidivations) to make us capable of pardon of sin or salvation, which sure is the intimation of those places which impute our Justification rather to the Resurrection of Christ (and the consequents of that, the subsequent acts of his Priesthood heretofore mentioned) than to his death. Such are Rom. 8. 34. *It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us:* which last words refer peculiarly to that act of this his Priesthood in blessing or interceding for us: and Rom. 4. 25. *who was delivered (to death) for our offences and was raised again for our justification,* the death of Christ not justifying any who hath not his part in his Resurrection.

S. I perceive this theme of Christ's Priesthood to be a rich mine of Christian knowledge, every scruple of mine opening so large a field of matter before you. I shall satisfy my self with this competency which you have afforded me; I beseech God I may be able to digest it into kindly juice, that I may grow thereby.

Of the Prophetic
Office of
Christ.

Please you now to proceed to the third and last Office of Christ, that of a Prophet?

Wherein it
consists,

C. I shall, and promise you not to exercise your patience so largely in that, as in the former.

S. Wherein doth his Prophetick Office consist? In foretelling what things should happen to his Church?

C. No, that is not the notion we have now of a Prophet, (although that he hath also done in some measure, as far as is usefull for us.)

S. What other notion have you of a Prophet?

C. The same that the Apostle hath of prophesying, 1 Cor. 11. 4. and 14. 6.

S. What is that?

C. Expounding, signifying or making known the will of God to us.

S. Wherein did Christ doe that?

C. In his Sermons, but especially that on the Mount, telling us on what terms Blessedness is
now

now to be had under the Gospel, and revealing some Commands of God which before were (either not at all, or) so obscurely revealed in the Old Testament, that men thought not themselves obliged to such obedience. Besides this, the Prophetick Office was exercised in ordaining ceremonies and discipline for his Church, the use of the Sacraments, and the power of the keys; that is, the Censures of the Church.

S. What else belongs to his Prophetick Office?

C. Whatsoever else he revealed concerning the Essence and Attributes of God, concerning the mystery of the calling of the Gentiles, and whatsoever other divine truth he revealed to his auditors, either in parables or plain enunciations.

S. What are we to return to this Office of his?

C. Our willing full assent, never doubting of the truth of any affirmation of his; a ready obedience to his institutions and commands, neither despising nor neglecting the use of what he hath thought fit to prescribe us, and subduing carnal proud Reason to the obedience of Faith.

What we must return to it.

S. You have gone before me through the Names and Offices of Christ severally: Is there any instance on practice that all of them jointly may be thought to have over and above what from the severals you have shewed me?

C. I shall commend onely one consideration to you for this purpose, that Christ being an union of these three Offices, is a Jesu or Saviour finally to none but those who receive him under all his three Offices uniformly into their hearts.

S. The Lord grant that I may doe so, that I may be not a little way, or a partial, unsincere, but a true Christian.

What binders but that you now proceed, according to your method proposed, to the particulars of the third rank, the Theological graces and Christian virtues?

Sect. III.

C. I shall, if your patience and appetite continue to you.

Of Faith.

S. To begin then with the first, what is Faith?

C. There

The several
acceptations
of the word.

C. There is not any one word which hath more significations than this hath in the word of God, especially in the New Testament. It sometimes signifies the acknowledgment of the true God, in opposition to *Heathenism*; sometimes the *Christian Religion*, in opposition to *Judaism*; sometimes the believing the power of Christ to heal diseases; sometimes the believing that he is the promised *Messias*; sometimes *fidelity* or faithfulness; sometimes a resolution of *Conscience* concerning the lawfulness of any thing; sometimes a *reliance*, *affiance*, or *dependence* on Christ either for temporal or spiritual matters; sometimes believing the truth of all divine relations; sometimes obedience to God's commands in the Evangelical not Legal sense; sometimes the *Doctrine of the Gospel*, in opposition to the *Law of Moses*; sometimes it is an aggregate of all other graces; sometimes the condition of the second covenant in opposition to the first: and other senses, of it also there are distinguishable by the contexture, and the matter treated of where the word is used.

S. I shall not be so importunate as to expect you should travel with me through every of these severals, but shall confine your trouble to that which seems most necessary for me to know more particularly. As first, which of all these is the notion of that Faith which is the Theological grace, distinct from hope and

1 Cor. 13. 13. Charity, 1 Cor. 13. 13.

Faith opposed
to Vision.
Q.

C. It is there the assenting to, or believing the whole Word of God, particularly the Gospel, and in that the Commands, and Threats, and Promises of that word, especially the promises. This you will acknowledge if you look on verse 12. of that Chapter, and there observe and consider, that Vision in the next life is the perfecting of that Faith in this life, or that Faith here is turned into Vision there, (as hope into enjoying) for this argues Faith here to be this assent to those things which here come to us by hearing; and are so believed by adherence, or dark ænigmatical knowledge, but hereafter are seen or known demonstratively, or face to face. Hence it is that Faith is defined by the Apostle,

file, Heb. 11. 1. the (a) confident expectation of things hoped for, the (b) conviction (or being convinced, or assured) of things which we do not see. The confident expectation of things future, and at a distance, out of our reach, and the being convinced of the truth of those things, for which there is no other demonstration, but onely the word and promise of God, and yet upon that, an inclination to believe them as assuredly as if I had the greatest evidence in the world.

S. I cannot but desire one trouble more from you in this matter, i. e. to know what kind of Faith was the Faith of Abraham, which is so spoken of in the New Testament, Rom. 4. Gal. 3. Heb. 11. Jam. 2. and seems to be meant as the pattern by which our faith should be cut out, and upon which both he was, and we may expect to be justified.

C. I cannot but commend the seasonableness of the question before I answer it, for certainly you have pitched upon that which is the onely sure foundation and ground-work of all true knowledge and resolution in this matter, Abraham being the Father of the Faithful, in whom that grace was most eminent, very highly commended and rewarded in the Scripture, and like whom we must be, if ever we expect to approve our selves to (or to be justified by) God.

S. But what then was the Faith of Abraham?

C. Many acts of Abraham's Faith there are mentioned in the new Testament, which were several exercises of that grace in him, and they are mentioned indistinctly, Gal. 3. as the pattern of that faith which is now required under the Gospel. But more especially two there are, by which in two trials of his faith he approved himself to God so far as that God imputed them to him for righteousness, i. e. accepted of those acts of his as graciously as if he had performed perfect unflinching obedience, had lived exactly without slip or fall all his life, yea and gave him the honour of being called the Friend of God.

Two special acts of it.

S. What was the first of those Acts?

C. That which Saint Paul refers to, Rom. 4. his believing the Promise of God made unto him, Gen. 15.

D

S. What

The first
consisting of
two parts.

S. *What was that Promise?*

C. It consisted of two parts. First, that God would shield and defend, or take him into his protection, and withall reward him abundantly for all the service that he should ever perform unto him. This promise is set down, v. 1. in these words, *Fear not, Abraham, I am thy shield and exceeding great reward.* The sum of which is, that God will protect all those that depend and trust on him, reward all his faithfull servants in a manner and measure inexpressibly abundant, and particularly that he would then deal so with *Abraham*, a true faithfull servant of his, and consequently that he should not fear. This promise it is not said in the Text expressly that *Abraham* believed; but yet it is so far implied that there is no doubt of it: for *Abraham's* question, v. 2. [*What wilt thou give me seeing I go childless?*] is in effect, a bowing and yielding consent to the truth of this promise, and firmly depending upon it, and thereupon proceeding to a special particular, wherein he desired that favour of God to be made good to him, the giving him a Child for his reward, whereas otherwise (having none, and so his servant being his onely heir apparent) all the wealth in the world would not be valuable to him: and thereupon as a reward of that his former faith on the former promise, God proceeds to make him that second more particular promise, which I called the second part of it.

S. *What was that?*

C. The promise that he should have an heir of his own body, from whom should come a posterity as numerous (or rather innumerable) as the stars of heaven, (and among them at length the *Messias*, in whom all the people of the world should be blessed) for that is the meaning of [*so shall thy seed be*, v. 3. and of the same words delivered by way of *Ellipsis*, Rom. 4. 18. *Who believed that he should be the father of many nations, according as had been said to him by God.*] So (i. e. as the stars of heaven) shall thy seed be. The second part of the promise being a particular contained before under the general

general of rewarding him exceedingly, but not till now explicitly revealed to *Abraham*, that God would then reward him by giving him a son, and a numerous posterity, and the *Messia* to come from him; was a particular trial whether his former beliefs were sincere, *i. e.* whether he would trust and depend on God or no, there being little reason for him to expect a child then, having remained so long without one, and so some difficulty in so believing; and then it follows that in this trial he was found faithfull, *he believed, v. 6.* (or, as *S. Paul* heightens it, *beside or beyond hope he believed*, Rom. 4. 18.) and God counted it to him for righteousness, *i. e.* took this for such an expression of his faithfulness and sincerity and true piety, that he accepted him as a righteous person, upon this performance, though no doubt he had many infirmities and sins, which he was or had been guilty of in his life, unreconcilable with perfect righteousness. *1. ad Rom. 4. 18.*

S. What was the second of those acts of Abraham's faith?

C. That which *Saint James* mentions, chap. 2. 21. The second, and *Saint Paul*, Heb. 11. 17. offering up his son *Isaac* upon the Altar. For God having made trial before of his faith in one particular, that of believing his Promise, makes now a new trial of it in another, that of obedience to his commands: for when God gives commands as well as promises, the one is as perfect a season and means of trial of faith as the other; and to say I have faith and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts me to the trial, is either to manifest that I have no faith at all, or else not a thorough faith, but only for cheaper easier services, not able to hold out to all trials, or else that this is but a dull lifeless habit of faith without any vital acts flowing from it: which yet are the things that God commands, and without yielding of which in time of trial (or when occasion is offered) the habit will not be accepted by him.

And this I conceive the clearest way of reconciling *Saint James* and *Saint Paul* in what is affirmed by them

Saint James
reconciled
with *Saint*
Paul.

them in this matter. *Abraham was justified by faith*, faith Saint Paul, *Rom. 4.* and not by works, i. e. by believing and depending on God for the performance of his promise, and resigning up wholly to him to obey his precepts; or more clearly, by that faith which, howsoever it was tried, wuether by promises of strange incredible things, or commands of very hard duties, (killing his onely son) did constantly approve it self to be a true faith, and so was accepted by God, without performance of absolute unfinning obedience, much more without performance of the Mosaical Law. (*Abraham then being uncircumcised*;) which two things, one or both, are generally by S. Paul meant by *works*. But then faith S. James, *Abraham was justified by works*, i. e. his faith did approve it self by faithfull actions, particularly by offering up his Son, that being an act of the greatest fidelity and sincerity and obedience in the world; and if in time of trial he had not done so, he had never passed for the faithfull *Abraham*, had never been justified, i. e. approved or accepted by God: which is in effect all one with that which Saint Paul hath said; neither one nor the other excluding or separating faithfull actions or acts of faith from faith, or the condition of justification, but both absolutely requiring them as the onely things by which the man is justified: onely Saint Paul disputing against the Jew, who relied and depended on his legal righteousness, mentions the works of the Law, and excludes them from having any thing to doe toward justification, leaving the whole work to faith: and Saint James disputing not against the Jews, but uncharitable *Gnosticks*, the pattern of all presumptuous fiduciaries, hath no occasion to add that exclusive part to shut out works, which belonged onely to the Jew, but rather to prevent or cure that other disease, which he saw the minds of men through mistake and abuse of Saint Paul's doctrine possessed with, or subject to, (thinking that a dead habit of faith would serve the turn, and mistaking every slight motion or formal profession (such as *holding the poor*

go, and be rich, and giving them nothing, v. 16.) for that habit of faith) and in opposition to that, resolveth that the faith which in time of trial, when occasion is offered, doth not bring forth acts, is such a dead carcass of faith that God will never be content with to the justifying or accepting of any, or counting any man (as Abraham) his friend; for such are none, faith Christ, but those which doe whatsoever he commands them, John 15. 14.

S. I thank you for this very plain delineation of Abraham's Faith: be onely now pleased, (to prevent any mistake of mine) to change the scene, and bring home the whole matter to my own heart, and tell me what is that Faith which is required of me, and which alone will suffice to denominate me a child of faithfull Abraham, and which will be sure to be accounted to me for righteousness by God. And this you may please to doe onely with reflexion, and in proportion to what you have already told me of Abraham.

What faith in us is parallel to that by which Abraham was justified.

C. I will obey you. The faith which is now required of you, and which God will thus accept to your justification, is a cordial sincere giving up your self unto God, particularly to Christ, firmly to rely on all his promises, and faithfully to obey all his Commands delivered in the Gospel, which will never be accounted by God that sincere cordial faith, unless it be such as will (whensoever any trial is made of you) act and perform accordingly, believe what Christ hath promised in the Gospel, against all spiritual or worldly temptations to the contrary, and practise what Christ commands, against all the invitations of pleasure or profit or vain glory to the contrary; to which purpose it is that Christ saith, that they cannot believe which receive the praise of men, John 5. 44. by that one carnal motive, (and that now-a-days a most prevailing one, the notion of honour being mostly taken from Women and Children, and the worst of men, and so making all vice necessary to a good reputation, and all vertue, especially the most pretious Christian vertues, meekness, &c. the onely reproachfull thing) by that one carnal motive I say, as by an example or instance of the

ΕΙΣ ΤΗΝ
 ΕΛΕΥΘΕ-
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 ΔΟΣ

rest, illustrating this truth, that he that the *World*, or *Flesh*, or *Devil*, can carry away from the profession of and obedience to Christ, is no son of the faithfull *Abraham*, no believing Disciple of his. For if it be said that *Abraham* was faithfull before those acts of his faith, at least before the second of them, that of obedience, being justified upon the believing the promise before *Gen. 15.* and so that you may have true faith before, you produce these effects of it, at least, that by believing the promises of Christ you are so justified, without respect unto (or abstracting from) this obedience to his commands; I shall soon satisfy that scruple, by confessing the truth of it as far as concerned *Abraham* on this ground, because *Abraham* was by God (who saw his heart) discerned to be faithfull before any of these trials, nay had formerly given evidence of it, by going out of his country at God's command, which was an act of great obedience, *Gen. 12. 1.* and *Heb. 11. 8.* And after, being tried at that time onely with a promise, he gave full credit to that promise, and still gave evidence of his fidelity as fast as occasions were offered, which God, that saw no maim in him, did accept of, even before he had made those other trials. And proportionably it will still hold true of you, that if your heart be sincerely given up to Christ, if there be in you a resolution of uniform obedience unto Christ, which the searcher of hearts sees to be sincere, and such as would hold out in time of temptation, this will be certainly accepted by God to thy justification; nay, if God try thee onely with the promise, as (be it but this) that *God will give rest to all that being weary come to him*, or for temporal things, that *he will never fail thee nor forsake thee*, if thou do thus come unto him, and confidently depend on the truth of this without any doubting or staggering, this will be accepted by God to thy justification, without any farther acts of faith or obedience to his commands, in case, or supposing, there were no such other command as yet given to thee, or no occasion of obeying it. But now thy case being in one respect distinguished from that of *Abraham's*, the whole Gospel being already revealed
 and

and proposed to thee as a summary of what thou art bound to believe and what to doe, (and no need of any such particular revelations of God's will either by way of promise or particular precept, as was to *Abraham*) the object of thy faith is already set thee, all the affirmations, all the promises, and all the commands, yea and threats of the Gospel; and all these are to be received uniformly with a cordial faith proportioned to each of them, assent to all his affirmations, dependence on all his promises, resolution of obedience to all his commands, (even those hardest sayings of his, most unacceptable to flesh and blood) and fear and awe of his threats, without any flattering or fallacious hope of possibility to escape them. Thy faith, if it be true, must be made up of all these parts, and not of some one or more of them; and then whensoever any trial shall be particularly made of thee, (in which kind soever it happens to be first) thou must express and evidence thy fidelity, or else this faith will not at that time be accepted by God to thy justification, *i. e.* will not be approved by him, or accounted for thy righteousness: and the same must be resolved, when and how often soever occasions shall offer themselves either of assenting or adhering, or obeying or fearing God, (*i. e.* whensoever any difficulty or other temptation interposes in any one of these) for then it is with thee as it was with *Abraham* when God tempted him, and there is no hope of God's approbation of thee to be had, but upon passing faithfully, (I say not, without all sin, all blemish, all imperfection, but without all falseness, faithlessness, hypocrisie) honestly, sincerely, courageously through such trials. For though God may approve and justify thy faith and thee before or without any trial, any performance, (beholding all in the heart which men doe in the actions;) yet when those trials are made, and the performance not met with, it is then apparent even to men and thy own soul, that thy resolutions were not before sincere, (*i. e.* thy faith true) and consequently God that saw that before those trials, cannot be thought to have justified that

unsincere resolver, that dead, heartless, liveless faith. But when upon such trials God meets with his desired expected returns, he then justifies the fidelity or faith of that man, and consequently that man himself, who hath shewed himself so faithfull; and so (by the purport of the new Covenant, through the sufferings and satisfaction of Christ) he imputeth not to that man the sins of his former, nor frailties and infirmities of his present life.

S. You have given me a large account of my demand, and I can find nothing wanting to my present satisfaction, but the more distinct descending to the several parts and branches of Faith, that I may more nearly look into the severals of my duty in this matter, wherein I am so mightily concerned.

The Objects
of true
Faith.

The severals
of God's
Word reduced to four
heads,

C. I shall give you that without detaining you long, or adding much to what hath been already said, onely by giving you the object of true faith, which is of two sorts; either God himself, or the word of God; God who is believed in, and the word of God as the rule of that faith, or matter to be believed, and that word entirely considered, signifying whatsoever I am (or may ever be) convinced to come from him, and in it (as it is now shut up and comprised in the Books of Canonical Scripture) these special parts, which do divide the whole Scripture between them. 1. The affirmations of Scripture, whether by way of Historical narration, or by way of Doctrine. 2. The Promises of God both in the old and new Testament, but especially the promises of the Gospel, both such as belong to this life, and especially those that belong to another. 3. The commands of God, whether the natural law of all mankind written in our hearts by the finger of God, made up in the frame of the humane soul, and more clearly revealed both in the Decalogue and other parts of sacred writ; or whether the commands of Christ, raising nature to a higher pitch in the Sermon on the mount, and superadding some positive institutions, as those of the Sacraments and censures of the Church, in other parts of the New Testament. 4. The threats of the Gospel

Gospel, those terrors of the Lord set on purpose to drive and hasten us to amendment of our sinful lives. All these put together are the adequate object of our faith, which is then cordial and such as God will accept of, when it affords to every one of these that reception which is apportioned to it, assent to the truth of the affirmations, fiducial reliance on the Promises, obediential submission to the Commands, and humble fear and awe to the Threats.

S. I cannot but acknowledge the truth of all this, but yet have some objection to propose against the last branch of it wherein you make fear of the Threats a part of Faith, whereas Faith ought to be made perfect by love, saith Saint James; and Saint John, 1 Jo. 4. 18. tells us that perfect love casts out fear; and besides, fear including doubting, seems to be most contrary to Faith.

How Fear is reconcilable with Faith.

*C. That the terrors of the Lord, and threats of eternal punishment to all unreformed sinners, are one part of the Gospel, there is no doubt; and being so, they must needs be the object of our Faith, and that Faith descending to the heart, becomes that Fear and Awe forementioned (in the same kind, as believing the Commands becomes Obedience.) Thus in the case of Noah's faith, Heb. 11. which was believing the Threats of God against the old world, it is said, vs. 7. that Noah by faith (being warned of God) being * *possess* with a fear or Awe, (to wit, of those Threats) *prepared an Ark, &c.* And so there can be no doubt of the truth of that doctrine, nor danger in the expression. As for that place of Saint John, [that perfect love casts out fear.] the Fear which that excludes is not the fear of God's wrath, but of Persecutions and temporal dangers: for so that love of Christ, if it be perfect, such as Christ's was to us, chap. 3. 16. which is referred to again, chap. 4. 17. that as he is, so we shall be in this world, (or as he is in this world, whilst here on earth, so we should be) will make us venture any thing for the beloved, even death it self, confess him in time of the greatest hazard: but sure, not the displeasing of God or torments of hell. And so that place*

1 Joh. 4. 18;

place is misapplied to this business. And as little pertinent is the other part of the objection; that because Faith is contrary to doubting, therefore 'tis not reconcilable with fear. For the doubting which Faith excludes, is the doubting of the truth of that which we are commanded to believe, or the not adhering and in our practice keeping fast unto it: but the Fear which we speak of, supposes us to believe, and not thus to doubt; and indeed is in this case the direct contrary to doubting: for when a judgment is denounced against me, then the less I doubt of the truth of the denunciation, the more I shall be afraid of the judgment; and my want of fear, if it be at all rational, must be founded and built in want of this faith in doubting, or not believing. And indeed this fear is in some cases the only, in all a most excellent, means to keep me safe, to help me work, and work out my own salvation: and therefore *knowing the terrors of the Lord, we persuade men*, saith the Apostle; the terrors are as fit to persuade, as the love of God to constrain us to perform our duty. As for the duty of *serving God without fear*, Luke 1. you have *formerly had an account of that, that it belongs not to this matter.

¶ Pag. 8.

S. You have satisfied my objection; I shall now more cheerfully proceed. I have heard much of a General and a Particular Faith, and that the General is little worth without the Particular. Tell me whether that be applicable to the Faith you now speak of.

C. Being rightly understood it is.

S. What then is the General and Particular Faith as it refers to the affirmation of Scripture?

The General and Particular Faith in reference to Affirmations,

C. The General is a belief of God's Veracity, that whatsoever is affirmed by him is infallibly true: the Particular is the full giving up my assent to every particular which I am convinced to be affirmed by God, as soon as ever I am so convinced, or have means sufficient offered me so to convince me; and yet more particularly, the acknowledging of those Truths which have special marks set upon them in Scripture to signify them to be of more weight than others,

others, as, *That God is, Heb. 11. 6.* That Christ is the Messiah of the world, the acknowledging of which is said to be life eternal, *Joh. 17. 3.* The Doctrine of the Trinity, into which all are commanded to be baptized, and those other fundamentals of faith, which all men were instructed in anciently before they were permitted to be baptized, contrived briefly into the compass of the Apostles Creed, a summary of *Christ's* *Vide Cyril Hierosol. Catech.* an faith or doctrine necessary to be believed.

S. What is the General and Particular Faith as it refers to the Commands of the Gospel? *Commands*

C. The General is an assent to the truth and goodness of those Commands in general, as they concern all men, that is, believing that Christ hath given such a law to all his disciples, to all *Christians*, and that that law is most fit to be given by him. The Particular is the applying these Commands to my self, as the necessary and proper rule of my life, the resolving to perform faithful obedience to them.

S. What is it as it refers to the Threats?

C. The General is to believe that those Threats will be (and that it is most just they should be) executed upon all against whom they are denounced. The Threats under oath, absolutely, non-admission into God's rest to all disobedient provokers, *Heb. 3. 11.* the conditional Threats, conditionally, *i. e. unless we repent*, and use the means to avert them. The Particular is to resolve, that except I get out of that number, I shall certainly find my part in them.

S. What as it refers to the Promises?

C. The General is the believing the truth, infallible truth of the Promises, particularly of those Promises which concern the pardon of sin, and salvation, (the looking at and receiving or embracing of Christ, as the only remedy against sin, the only propitiation for it :) which Promises, (the object of that Faith) being generally conditional, not absolute Promises, great care must be taken, that the Faith be proportioned to the nature of the Promises: as when the Promise of Rest is made peculiarly to the weary and heavy laden thus coming to Christ, the general

Threats

Promises

general Faith is to believe undoubtedly, that this Rest shall be given to all that perform this Condition, to all humble faithfull penitentiaries; and to believe that it belongs either absolutely to all, or to any but those who are so qualified, is to believe a lie; no piece of Faith, but fancy or vain conceit, which sure will never advantage, but betray any that depend upon it.

S. What then is the Particular Faith terminated in this conditional Promise?

C. Not the believing that the Promise belongs absolutely to me, (for it doth not any longer than I am so qualified) nor the believing that I am so qualified, (for 1. perhaps I am not: and 2. that is no object of Faith, no part of the Promise, or of any other piece of God's Word) but it is made up of these three things. 1. The confident persuation that if I fail not in my part, Christ will never fail in his; if I do repent, and lay hold on Christ for pardon, no power of heaven, or earth, or hell, no malice of Satan, no secret unrevealed decree shall ever be able to deprive me of my part in the Promise. 2. A setting my self to perform the condition on which the Promise is made; as when Rest being promised upon condition of Coming, I come upon that invitation, then this coming of mine may be called particular Application: as when a Picture is so designed and set, as to look on every one that comes in at the door, and on none else, the way to be particularly lookt on, *i. e.* to apply the eye of the picture particularly to me, is to come in at the door. And 3. the comparing the conditional Promise to my particular present estate by way of self-examination, and thence concluding upon sight of the condition in my self, that I am such a one to whom the Promise belongs, and shall have my part in it, if I continue and persevere. The second of these, if it be real and sincere, gives me a [†] certainty of the object, seals the promise to me in heaven, which will remain firm though I never know of it. The third, if it be on right judgment of my self, may give me the other

* *Cervitudinem obiecti.*

other * certainty, i. e. ascertain me that I am in the number of God's children: but there being so much uncertainty whether I judge aright of my self or no; and there being no particular affirmation in God's Word concerning the sincerity of my present, or perseverance of my future condition, that assurance reflexive, of which this is one ingredient, cannot be a divine Faith, but at the most an humane, yet such as perhaps I may have no doubting mixed with, nor reason that I should so doubt. For at the conclusion of life, having finished his course, and persevered, St. Paul could say without doubting, *Henceforth there is laid up for me a crown of righteousness.* Which if another man be not able to say with that assurance, 'twill not presently be want of Faith in him, as long as this want of assurance proceeds not from any distrust of the truth of God's promises; but only from an humble conceit of his own repentance, that 'tis not such as God requires of him. And if that place, 2 Cor. 13. [*Know ye not that Christ Jesus is in you, except ye be reprobates?*] be objected, to prove that all are Reprobates that know not that Christ is in them; the answer will be satisfactory, that the words rendred [*in you*] signifie (very frequently in the Scripture, and peculiarly in a place parallel to this) *Exod. 17. 17. among you, or in your congregation.* And so the sense will be best dissolved into a question and answer, *Know ye not* (by the miracles and preaching, the demonstration of the Spirit and of Power) *that Christ Jesus is among you?* (by way of interrogation, for so 'tis in the Greek, and the meaning appears by the context to be) *Know ye not, discern ye not your selves, that the power of the Gospel is come among you by my Apostleship?* and then by way of answer; [*Except ye be reprobates*] you are obdurate insensate creatures, or (as our Margine, Rom. 1. 28. renders the word) *void of judgment, undoubtedly, unless you do.*

S. You have shewed me the difference betwixt General and Particular Faith, and I shall not follow that matter any farther, but I pray help me in one difficulty. We are said in Scripture to be justified by Faith; and we hear much talk of a Justifying Faith. I pray tell me what faith this is, to which justification is attributed.

C. First,

Justifying Faith.

Faith no efficient of our Justification.

Only a Condition.

* *dis* com genitivo.

C. First, let me tell you that Faith, in what ever acceptation, is no proper efficient cause of Justification, for such is onely God through the satisfaction of Christ, accepting our persons and weak performances, and not imputing our sins: in which act nothing in us can possibly have any, so much as inferiour, instrumental efficiency. It is true, the habit of Faith may in some sense be called the cause of the acts of Faith, and so of this act of receiving or embracing of Christ, in which sense 'tis called the Eye and Hand of Faith, but then it is clear, that this receiving of Christ is a thing very distinct from justification; the one is clearly the act of man, the other of God: and therefore to conclude that Faith is an efficient, though but instrumental, of justification, because it is an instrument of receiving Christ, is no solid argument; and so in like manner from its activity in other things, to infer its efficiency in Justification. The most that can be said is, that 'tis a condition without which God, that justifies the penitent believer, will never justify the impenitent infidel; and therefore 'tis observable that 'tis nowhere said in Scripture, that Faith justifies, but we are justified by Faith, which particle [* *by*] is a peculiar note of a condition, not a cause.

S. But then what Faith is this which is the condition of our Justification?

C. That Faith which we shewed you was Abraham's faith; or in fewer words, the receiving the whole Christ in all his Offices, as my King, my Priest, my Prophet, whereby I believe the Commands as well as the Promises of the Gospel; or take the Promises as they are, *i. e.* not as absolute, but as conditional Promises. And this is a cordial practical belief, a firm resolution of uniform Obedience and Discipleship, *faith made perfect by works*, Jam. 2. 22. Intimating, that without the addition of such works, such Obedience Evangelical, any other act, or part, or notion of faith, would be imperfect, insufficient to this end, that is, to our Justification. The same is called in a parallel phrase, Faith † *consummate by love*

love, Gal. 5. 6. (which indeed we render *working by love*, but the Greek and Syriack signifies *consummate by love*) that is, by acts of Christian charity; and therefore in two parallel places it is thus varied, in one we read, instead of it, the *new creature*, Gal. 6. 15. in another, the *keeping the commandments of God*, 1 Cor. 7. 19.

S. But how then is it so often said, that we are not justified by works, Gal. 1. 16. and Rom. 3. 28. that by Faith, we are justified by faith without the deeds of the law?

C. I have in effect already told you, and shall in a word again tell you. The word [*works*] and [*deeds of the law*] in those places signifies legal obedience, or circumcision, and the like Judaical outdated ceremonies; and [*Faith*] the Evangelical Grace of giving up the whole heart to Christ, without any such obedience or Judaical observances: and so 'tis truly said, we are justified by faith without them; i. e. without such works, such obedience; yet not excluding but including that Evangelical obedience, for without that, faith is dead, faith S. James, 2. 17. and then sure not able to justify any. And therefore you may observe in that Apostle's discourse, James 2. he affirms that Abraham was justified by works, v. 21. and makes that a parallel phrase to that of the Old Testament; Abraham believed God, and it was imputed to him for righteousness, v. 23. where, as [*Justification*] and [*imputed to him for righteousness*] are phrases of the same importance, so are [*works*] and [*believing*] also.

S. The reason of it, I conceive, is because faith always brings forth good works, or if it do not, it is no true Faith.

Works do not infallibly follow Faith.

C. I am not altogether of your opinion, for I conceive it very possible for me to believe, and yet not to live accordingly. The truth is, that is not a justifying Faith, or such as even now I defined, and so no true faith in that sense; but yet it may be a true Faith, for so much as it is; or if you will, it is one part of true Faith, which is oft mistaken for the whole. I may truly, without all doubting, believe the Promise of mercy and salva-

salvation to the true penitent, and none else, which belief is very fit and proper to set me a reforming and amending, and yet 'tis possible for temptations of carnal objects to persuade me to defer this duty, nay never to think fit to set my self to the performance of it, the present pleasures of sin may outweigh in my debauched choice those future spiritual joys; nay, I may see and like them, and yet for the present embrace the contrary, the Will of man being a middle free faculty, not absolutely obliged to do or chuse what the Understanding judgeth most honest, &c. what Reason, and Faith, and the Spirit of God commandeth to be done. The truth is, if this Faith get once to be radicated in the heart, to rule and reign there, if the Will chuseth what Faith recommendeth, then it bringeth forth all manner of good works; and so then 'tis the consummation of that former act of Faith by this latter; or (in the words of Saint Paul and Saint James) the consummation of Faith by Charity and good Works, that God accepteth in Christ to justification, and not the bare aptness of faith to bring forth works, if those works by the fault of a rebellious infidel will not be brought forth.

Q. But is there any one peculiar act of Faith to which Justification is particularly imputable?

A. That to which Justification is promised, is certainly the giving up of the whole soul intirely unto Christ, accepting his Promises on his conditions, undertaking Discipleship upon Christ's terms. But yet 'tis possible that some one act of Faith may be more excellent and acceptable in the sight of God than others; as that humble act of the faithful servant, that when he hath done all, acknowledges himself unprofitable, and so excludes all glorying, (which the Apostle makes very necessary to justification, *Rom. 4*) expects all good from God's free mercy in Christ, without any reflexion on any of his own performances; or again, that of full trust, assurance, reliance, rolling ones self on God, depending on his All-sufficiency in the midst of all difficulties, on the Fidelity of him that hath promised, when all worldly

Some acts of Faith more excellent than others.

worldly probabilities are to the contrary: but then this must be accompanied with other acts of faith, when occasion is offered for them, and with use of the means prescribed by Christ; or else reliance may prove presumption after all. And however it is, we must add to our faith virtue, &c. or else our Faith may still be dead, liveless, being alone, that is, unable to stand us in any stead to the desired end.

S. I could hear you, and propose scruples to you much longer on this argument, but I desire to carry away only so much of this subject of Faith as may tend to the increase of all virtue in me, and I am sensible how long I have detained you on this theme; and therefore I shall importune you no farther about it: but yet only vary, not end, your trouble, and advance to the next Theological Grace, that of Hope, and desire your directions in that particular.

C. This Grace is subject to some mistaking, and therefore I shall desire you to mark carefully what I conceive of it. Of Hope.

S. What is hope?

C. It is a patient comfortable expectation of the performance of God's promises, belonging to this life or a better.

S. What is the ground of hope?

C. Some sure word of Promise assented unto by Faith. The ground.

S. What is the object of Hope?

C. It is made up of two things; 1. The thing promised, 2. the cause or Author of it. The object twofold.
1. The thing promised, or the performance of that promise. Such is the Resurrection of the dead, which nature cannot help us to see any thing into, but being believed by Faith, becomes the object of Hope. And it is observable, that seven times in the Acts of the Apostles the word Hope refers to this one object, the Resurrection or future state or life in another world; which indeed is the supreme object of the Christian hope, and all other things but in an inferiour degree, and as they refer to that, and in order to that great treasure of our rejoycing. Though the truth is, as there be promises of this life as well as of another,

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another, (as that God will give us all things necessary for us, and the like) so is there a *secular Hope*, or an *Hope of this life*, and an object of that Hope.

Secular
Hope.

S. *What is that secular Hope?*

C. A reliance on God, that he will send me whatsoever is good for me.

S. *What is the object of that Hope?*

C. Good successes, good things.

S. *Am I bound to hope that all things that are good for me shall befall me?*

The condi-
tions of
that.

C. I must answer you with some caution. First, those promises are conditional, *All things shall tend to good to them that love God*. If we be lovers of God, then that promise belongs to us, not else. And consequently then we are to hope it; not else; *Ye that fear the Lord, hope in the Lord, saith the Psalmist*.

S. *But is every true servant of God bound to hope that God will give him all secular good things, as wealth, peace, honour, and the like?*

C. There is another condition required in him first before that promise belongs to him, and consequently before he is bound to that hope.

S. *What is that?*

C. To pray for them, for the having and finding is promised to none but to them which ask and seek; yea, and to use the means ordinary and lawfull, which are in order to that end, as labour, and the like, (among which mercifulness and liberality is one, to which the promise of secular wealth is most frequently made, and the contrary threatened with want.)

S. *Well then, must the servant of God having prayed, and used those means, hope and be assured that that which he thus prays for shall be granted him?*

C. Yes: either formally, or by way of equivalence; either that, or something that is better; or again, either now, or when God sees fitter for him: for this must be allowed God, to be able to chuse for us better than we can for our selves, both for the thing it self, and the time of conferring it. For many

many times, that which we ask, would, if it should be granted, be worse for us, and perhaps tend to our destruction; and then God by denying the particular matter of our prayers, doth grant the general matter of them, which always is that which is best for us. Sometimes again he defers to grant, that we may reinforce our impression, pray more ardently; and for us to be so exercised in prayer and hope, is best for us also.

S. Are we bound then thus to expect and hope in every thing that we pray for?

C. Yes, we are, and the want of that is the sin of doubting, noted by Christ and his Apostles.

S. Well, but you told me there was another part of the object of Hope, besides the thing promised, which you call'd the cause or author of it. What is that?

C. The person that is to make good his promise to me, which is God himself. And therefore we are so often exhorted to hope in the Lord, &c. For as in the other affections, we are not onely angry at the injury or the provoking thing done to us, but at him that did it, and we do not onely fear pain and punishment, but him also that can inflict it on us; so we do not onely hope for heaven, or for any other good thing, but for God as the fountain of our bliss, and through whose mercy it is that it befalls us. This is called hope in him, or (as it should rather be rendered) hope on him, 1 John 3. 3. And this is a special act of Christian hope; to be thus unbottom'd of our selves, and fastned upon God with a full reliance, and trust, and dependence on his mercy.

The Act of
thour of old
hope.

S. I thank you for this direction. Give me leave to proceed. What be the seasons and opportunities of this hope?

*C. 1. Time of tribulation; Rom. 5. 4. Tribulation seasons of worketh patience, and patience experience, and experience Hope. hope, and hope maketh not ashamed. Where the word which we render * experience, signifies approved upon * *trials*, and the sense runs thus; Tribulation is a season and a means to work patience, and that patience to produce approbation, as of one that is tried in the fire, and has past the test; and this is a*

means to work an hope or expectation of reward, and that hope will not confound or shame, that is deceive, any that relies on it, and besides will keep from being ashamed of those sufferings, and make us rather glory, v. 3. that is rejoyce in them, as in the most benign auspicious signs, that in another world there is a reward for the righteous, because in this life 'tis the contrary rather. So Rom. 12. 12, Rejoycing in hope, and patience in tribulation, are joyned together. 2. Time of temptation, when some present delight is ready to invite to sin, or present bitterness to deter from the ways of God, then the hope of future joys (to be exchanged for that bitterness, and to outvie and preponderate that pleasure) comes in seasonably. 3. The time of mourning for the dead, which the assured hope of a resurrection will moderate and alleviate.

S. You told me the ground of Christian hope was the Promises. I pray is a man to hope for nothing but that for which he hath some promise in Scripture?

C. He may perhaps lawfully hope for some things for which there is no promise, so there be nothing to the contrary; but then this is not the grace of hope, but a good natural assurance or confidence which Aristotle observes * young men to be full of, and old men not so inclined to. But if it be for any spiritual matter, it is if it be not grounded on some promise) but presumption.

S. There is no promise in Scripture for every particular man's eternal salvation, yet sure every man is bound to hope he shall be saved.

Whether every man be bound to hope he shall be saved.

C. This is the misprision I desired to anticipate and forestall in you, and now I must be fain to cure, seeing I could not prevent it. To which purpose you must again remember, that God's promises being the ground of hope, and those promises being but seldom absolute, mostwhat conditionate, the hope (if it be the Christian grace of hope) must be proportioned and attemperate to the promise; and if it exceed that temper and proportion, it becomes a tumour and tympany of hope. For example that

* νεότης ἰσχυρὰ καὶ παρρησία, ἡλικία δὲ φόβος.

that there shall be another state or life after the end of this, both for just and unjust, there is an absolute promise, and therefore every man may justly hope for that; though to the ungodly it may be matter rather of fear than hope: but for a happy or joyfull resurrection to life, a blessed future state, there is no absolute unlimitted, but conditional limitted promise, to the true penitent believer, and to none else; for to all others God hath sworn, they shall not enter into his rest. And then he that is such, may no more hope for his part in the resurrection of the just, than for the most impossible thing: or if he do hope, that hope will stand him in no stead, will never make that true by hoping it, which was otherwise false: *The hope of the hypocrite shall perish*, saith Job; and so the carnal impenitent, his hope shall perish also, sure will never be able to keep him from perishing.

S. *What then is the Christian hope in this particular?*

A. It is an assurance, 1. That though my sins be never so great, they may be pardoned me, if the condition to obtain that pardon be not neglected. 2. To hope chearfully and confidently upon the observation of those means. 3. (Which is the prime act and evidence of the Christian hope) to set industriously and piously to the performance of that condition on which the promise is made; as S. John saith, *Every man that hath this hope purifies himself*. And 4. upon view of the sincerity of that performance of mine, to hope comfortably and chearfully for God's performance. In brief, the hypocrite or unreformed sinner may have some room for hope suppositively, if he do change and repent, the honest penitent may hope positively. The former may hope as for a future possibility, the latter at the present as for a certainty. But the latter of these is the onely Christian hope. For by this you shall know a Christian hope from all other, that he that hath it purifies himself, 1 John 3. 3. The hypocrite or carnal man hopes, and is the wickedler for hoping; he fears nothing, and so discerns not the necessity of mending: the best way to reform such a man, is to rob him of his hope,

The Christi-
an hope in
this matter.

to bring him to a sense of his danger, that he may get out of it, to conduct him by the gates of hell to, a possibility of heaven. But the Scripture hope, the [*this hope*] as S. John calls it, i. e. *the hope of seeing God*, 1 John 3. 2. being grounded on conditional promises, (and that condition being purity, *holiness, without which no man shall see the Lord*) sets presently to performing that condition, that is to purifying, according as you shall see the practice of it in Saint Paul, 2-Cor. 7. 1. *Having therefore these promises, (what promises? conditional promises, ch. 6. 17.) let us purifie our selves, &c.*

Despair.

S. But is not Despair a sin? and doth not that consist in not hoping for heaven?

C. The want of the Christian hope, is a sinfull despair, but not the want of all kind of hope; the thinking it impossible his sins should be forgiven, though he should be never so truly penitent, is a sin, but that rather of infidelity than despair, it being the disbelieving an eternal truth of God's. A consequent of this indeed may be *desperation*, (as on the contrary hope is a consequent superstruated on faith) to wit, when he that believes himself incapable of pardon, goes on without any care or thought of reforming, such an one we vulgarly call a *desperate person*; and that sure is a most damning sin: but for him that lives an impenitent sinner, not to hope for mercy as long as he doth so, is sure no sin superadded to his impenitence; his impenitence is a sin, but that being supposed, his not hoping is but duty and justice; the contrary would be a greater sin and a more desperate sign. So that not every not hoping for heaven is the sin of despair, but rather the peremptory contempt of the condition, which is the ground of hope; the going on (not onely in terrours and amazement of conscience, but also) boldly, hopefully, confidently, in wilfull habits of sin, which therefore is called *desperateness* also, and the more bold thus, the more desperate.

S. But what if a godly penitent man should either doubt of his salvation, or not hope at all for it?

Doubting of
salvation

C. If that doubting or not hoping be onely ground-
ded

ded in a false judgment of his own repentance and sincerity in conceiting too meanly of himself, in thinking himself no true penitent when he is, this will not be the sin of *despair*; no nor infidelity neither; because if he could believe his penitence sincere (the want of which belief is not the disbelieving of any part of God's word, because that faith nothing of him particularly) he would assuredly hope; and now that onely his humility makes him so comfortless, there is certainly no sin in that.

S. But what if a sinner be so overwhelmed with sorrow, Excessive as not to lay hold on the Promises at all, is not this the sin of sorrow. Despair?

C. The trial of him will be by examining whether he purifie or no, that is, whether his sorrow bring forth fruits of amendment; if so, this is not the sin of *desperation* yet; he hath the *grace of Hope*, which brings forth fruits of *hope*, though it be clouded over with a melancholy vapour, that it be not discernible even to himself. But if this trouble of mind set him a sinning farther, like *Judas*, who had sorrow, but then killed himself, this is *despair* indeed.

S. I shall sollicite you no farther in this point, but for your prayers that God will keep me from all premature persuasion of my being in Christ, that he will give me that Hope that may set me a purifying, and not suffer me to go on presumptuously or desperately in any course. Ovely upon an occasion of this grace of Hope, give me leave to ask you, whether he that now lives in sin, and hopes he shall one day repent, and go to Heaven, (this Repentance and that heaven being a future good, and so the object of Hope) may be said to have the grace of Hope in any kind? The sinner's hope of repentance & mercy.

C. By no means: Because God hath made no such promise that he shall repent, nor without Repentance that any man shall have Heaven. This is a ground-work of carnal security, and no degree of the grace of Hope.

S. Once more. May be that hath gone on in a continued course of sin, and at last is overtaken with God's judgments, (and seeing Hell gates open upon him, doth grieve for his wicked

wicked life, and upon that hopes for mercy) be concerned to be saved by that hope?

* *1 Cor. 13*
167.

C. I list not to pass sentence on any particular, because I cannot thoroughly discern his state; onely I can say in general, I know no promise of pardon in Scripture to a bare death-bed sorrow, because indeed none to any sorrow at any time, but that which is ** godly sorrow which worketh repentance*: which repentance, as it is available if true, though never so late, so is seldom true when it is late; nor can well be known to be true but by persevering fruits which require time. And though a serious purpose of amendment and true acts of contrition, before or without the habit, may be accepted by God to my salvation; yet in this case there is no sure judgment whether this purpose be serious, or these acts true acts of contrition. And so in this case there is no sure foundation for his hope: and then a groundless hope, or a bare hope, without the other conditions to which the Promises belong, will never be able to save any.

S. Shall we now proceed to the third grace, that of Love
 Of Charity. or Charity?

C. Most willingly; it is a precious Grace, and that which Saint Paul prefers before Hope and Faith.

S. But is any grace to be preferred before that of Faith?
 (I thought that had been the most necessary Gospel Grace.)

The preemi-
 nence of
 that before
 Faith.

C. It is most certain there is, (Faith being taken in that notion which I told you belongs to that place) because Saint Paul hath affirmed it, that Charity is the greatest of the three, 1 Cor. 13. 13. And it is as sure, that no other Scripture hath contradicted this. And although very great things are said of Faith, as of the onely condition of Justification and Salvation, yet, 1. This is when it is in conjunction with Charity, Faith consummate by love. And 2. it is observable, that the most imperfect things are always the most necessary, and consequently the great necessity of Faith is no argument of its dignity in comparison of this other grace. For indeed Faith is necessary, as that without which Charity cannot be had: but then

then this alone is insufficient to save any, if Charity be not added to it. *Faith* is the foundation, which though it be the most necessary part of the building, yet is it the lowest and most imperfect: *Charity* the superstruction, which is never firmly built but when grounded in *Faith*, and when it is so, it is far more excellent than its foundation. Besides, *Charity* is a grace not out-dated in Heaven, as *Faith* and *Hope* are.

S. But what is Charity?

C. The sincere love of God, and of our neighbour for his sake.

S. Wherein doth the love of God consist?

C. As love in its latitude is of two sorts, of Friendship, and of Desire; the 1. betwixt Friends, the 2. betwixt Lovers; the 1. a rational, the 2. a sensitive love: so our love of God consists of two parts, 1. Esteeming, prizing, valuing of God; 2. Desiring of him.

Love of God
of two sorts.

S. How shall I know whether I do esteem God as I ought to do? Estimation.

C. If you would be content to doe any thing or suffer any thing rather than lose his favour, rather than displease him, *If you love me (saith he) keep my commandments.* And therefore loving him and obeying him, love and works (to wit, Evangelical works) are taken for the same thing in Scripture.

S. How must this love be qualified?

C. The special Qualification; or rather indeed essential property of *Charity*, is the Sincerity of it, as that is opposite to Hypocrisie, or a double heart, or divided love, or joyning any rival or competitor in our heart with him. The loving God above all, and all other for his sake; this is set down both by *Moses*, Deut. 6. 5. and by *Christ*, Mat. 22. 37. and *Mark*, 12. 30. and *Luke* 10. 27. (with a little variation by *Saint Matthew*) in these words, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength.* The *Heart*, as I conceive signifying the *Affections*: the *Soul* the *Will*, or elective faculty; the *Mind* the *Understanding*, or rational faculty; and the *Strength* the power of the *body* for action; and all four together making up the whole

whole man, and the word *All*, affixt to each, not to exclude all other things from any inferiour part in my love, but onely from an equal or superiour interest to exclude a partial or a half love.

Q. What are the motives that may stir up this love in my heart?

Motives to
it.

A. 1. The consideration of God's infinite essence. And 2. of his most glorious Attributes. And 3. of his bounteous actions towards us in creating, redeeming, preserving, and providing such rewards for those that love him.

Q. What is that other part of Love which you call the desiring of him?

Desire.

*A. The actual appetite or fastning our affections on him, desiring to enjoy, 1. his Grace or sanctifying spirit here, and 2. the perpetual Vision of him hereafter. The former part of this is called *hungering and thirsting after righteousness*, a hatred and impatience of sin, a desiring to be out of that polluted condition, and to be made like unto God in Holiness and Purity, (and you may know the sincerity of that, 1. by assiduity and frequency and fervency in Prayer, that way of conversing and communing with God, a most infallible concomitant of this kind of love; 2. by loving and seeking the means, 1. of resisting sin, and 2. of receiving, and 3. of improving of Grace; that one principal Desire of David's, *That he might dwell in the house of the Lord all the days of his life, to behold the fair beauty of the Lord, and to visit his Temple*) The latter part of this is called by the same David, the *longing of the soul after God*; by S. Paul desiring to be dissolved, and to be with Christ.*

Trial of
that.

Q. What are the motives to this kind of love?

Motives to
it.

A. 1. God's loving us first, and dying for us, an expression of that love, able to constrain and extort a reciprocation or return of love. 2. The true superlative Delight even to flesh and blood that is in Sanctity, and in the practice of Christian virtues, beyond all that any sensual pleasure affords, so great, that when they are exprest by the Apostle in these words, 1 Cor. 2. 9. [Neither eye hath seen, nor

ear

ear heard, neither hath it entred into the heart of man to conceive what things God hath prepared for them that love him] (which in that place clearly belongs to the hidden wisdom of God, v. 7. and the deep things of God, v. 10. and the things that are freely given us of God, v. 12. the spiritual Manna or Preparation for the lover of God to feed on) they are ordinarily mistaken for the description of Heaven. 3. Those joys in the Vision of God in another life, thus described by the Psalmist, *In thy presence are fulness of joys, and at thy right hand pleasures for evermore.*

S. Well, you have gone through the two parts of the love of God; and told me that the sincerity required in it requires me to love God with all my heart. May not I then love any thing else but God?

C. You may, but with these conditions. 1. That it be not some prohibited object, as the world and the things of the world; that is, any thing that is vain or sinfull in it, for if any man love the world, the love of the father is not in him; 1 John 2. 15. 2. That it be in a degree inferiour to the love of God: thus God being loved above all, other things may lawfully in a lower degree be loved also. 3. That those other things be loved for God's sake, and in that order that he prescribes them.

S. But may not the outward expressions of love in many good Christians be greater to some other object than to God? or is this incompatible with the sincerity of the love of God?

C. Our love of God may be sincere, though it be accompanied with some frailties: now the sensitive faculty may have a sensitive love of some sensitive objects; which though it be moderated so as not to fall into sin either in respect of the object or the excess, yet through the nature of man's sense may express itself more sensitively toward that inferiour object than towards God himself; and this is a piece of humane frailty, not to be wholly put off in this life. And yet for all this the love God may be more deeply radical in that soul; and that will be tried by this, that if one were to be parted with, I would part with any thing rather than God. But that not to be judged by what

Love of o-
ther things
beside God;

Outward ex-
pressions of
love more
to other
things than
to God.

Passionate
sorrow.

what I would answer, if I were asked the question; nay, nor what I would resolve at a distance: but in time of temptation and actual competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really do. This may be best understood by that other passion of sorrow. I may weep more for the loss of a friend than for my sins; yet my sorrow for sin may be the deeper and more durable sorrow, though it be not so profuse of these sensitive expressions. So may and must our love of God be most firmly rooted, though not so passionately express'd, as through the infirmity of our flesh and nearness of other objects to it our love to them is wont to be.

Charity to
the neigh-
bour.

S. Shall we proceed to the other branch of Charity, that of our Neighbour? and first, what do you mean by the word Neighbour?

C. Every man in the world, for so Christ hath extended the word, Luke 10. 36, 37. not only to signify the Jew in relation to the fellow-Jew, who was the Old Testament Neighbour, but to the Samaritan in relation to the Jew, i. e. to him that was most hated by him, as appears by the parable in that place.

S. What is the love of my Neighbour?

C. 1. The valuing him as the image of God, one for whom Christ died, and one whom God hath made the proxy of his love, to receive those effects of it from us which we cannot so well bestow on God. 2. The desiring, and 3. The endeavouring his good of all kinds.

The degree
of it.

S. In what degree must this be done?

C. As I desire it should be done to my self.

S. How is that?

C. Why, in all things to deal with other men as (if I might be my own chuser) I would wish that other men, nay God himself, should do to me. This will certainly retain me within the strictest bounds of Justice to all men I have to deal with, (because it is natural to desire that all men should deal justly with me) and teach me all mercy to others

both

both in giving and forgiving and blessing them, because I cannot but desire that God should be thus mercifull to me.

S. But will not my love of God be sufficient (without this other love of my Neighbour) to denominate me charitable ?

C. It will not. 1. Because this loving my Neighbour is one, nay many, of the Commandments which he that loveth God must keep, 1 John 3. 23. 2. Because God hath pleased to appoint that as the test of the sincerity of the love of God, in judging of which we might otherwise deceive our selves and prove lyars, had we not this evidence to testify the truth of our love, according to that of Saint John, 1 Epist. 4. 20. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? Which place argues that all the arguments or motives which we have to love God, we have to love our brother also, God having devolved all his right to our love upon our brethren here, (and therefore interpreting whatsoever is done to them as done to himself) not so as to devalue himself of it, but to accumulate it on this image here below, communicating all his claims to it; to which claims of God our relation to our Brethren superadding one more, that of acquaintance, and affinity of our humane nature, exprest by these words, [his brother whom he hath seen.] it follows in all necessity, that he that loves not his brother, that behaves not himself to all men, superiours, equals, inferiours, strangers, friends, enemies, Turks, Jews, Heathens, Hereticks, sinners, according as the rules of Christian charity, of justice and mercy oblige him, is not a lover of God.

S. Is there any more that I need know concerning this grace?

C. No more at this time. The particulars farther considerable will come in our road hereafter.

S. Your proposed method then leads me to Repentance; what is Repentance?

OF Repen-
tance.

C. A change of mind, or a conversion from sin to God. Not some one bare act of change, but a lasting durable state of new life, which I told you was called also Regeneration.

S. But

Regeneration.

S. But is not Regeneration an Act of new birth?

2. Cor. 5: 17.

C. Not onely that, but it is also the state of new life, (called the *New creature*) living a godly life, or such as will become the sons or children of God; for the Scripture phrase, to be regenerate or born again; or * from above, is all one with being a child of God, that is, one, who, as he hath his seed of new life from the *Spirit of God*, so returns him the obedience of a Son-like gracious heart, lives like a son in his family, and never goes from him with the Prodigal into the far Country.

S. Of what parts doth Repentance consist?

C. Not properly of any, it being nothing else but a Change of mind or new life; yet there are many preparatives in the passage to this state, every of which doth also in some measure accompany it where-ever it is.

S. What are those Preparatives then?

Preparatives to Repentance.

C. 1. Sense of sin. 2. Sorrow or contrition for sin. 3. Confession of sin. 4. Disclaiming, forsaking, resolving against sin.

S. Wherein doth the sense of sin consist?

Sense of sin.

C. In discerning 1. the Odiousness; 2. the Danger of it.

S. What Odiousness?

The odiousness.

C. 1. How it displeaseth God; and makes us odious in his sight. 2. How it defiles and defames us, turns the members of Christ into members of an harlot. 3. Makes us odious to all good men. 4. Makes us incapable of heaven, wherein nothing shall enter that defileth, Rev. 21. 27.

S. Wherein doth the Danger consist?

The danger.

C. In bringing, 1. the curses of this life upon us: 2. temporal death: 3. eternal plagues and torments in another world.

S. What then is a sense of these?

C. 1. A conviction of the truth of these: 2. A serious consideration and pondering of this important truth as it concerns our endless weal and woe. 3. A being affected with it, so as to humble our souls in that sense, which leads to sorrow and contrition.

S. What

S. What is Sorrow and Contrition for sin?

C. A being grieved with the conscience of sin, Contrition.
not only that we have thereby incurred such danger,
but also that we have so unkindly grieved and pro-
voked so good a God, so compassionate a Father, so
gracious a Redeemer, so blessed a Sanctifier.

S. Is it not sufficient to grieve in respect of the danger
and damnation which sin betrays me to? and is not such grief
Contrition?

C. No, it is but Attrition (as the Schools use to Attrition.
speak) a fretting of the heart, not breaking of it,
which any man living would have, when he saw such
danger near; he would be prickt at heart, and be
ill pleased to see hell gaping upon him: and you
may observe, that where such present danger is the
only cause of sorrow, when that danger is over,
there seldom or never follows reformation. And
therefore that opinion and doctrine of the Papists,
who teach that this Attrition (or sorrow that we
shall be punished) without producing amendment
of life in the sinner, yet by the power of the Keys, i.e.
by the absolution of the Priest, is turned into Contri-
tion, is a most unkind deceit of Souls, for there
being no Promise of Scripture that such Attrition
alone, or flying from the wrath to come, Mat. 3. 7, 8.
shall be sufficient to obtain pardon without bringing
forth meet fruits of repentance, the Priest that absolves
any on no better grounds than those, goes beyond
his Commission, and by telling a lye, can never
make that lye become truth, by absolving an uncon-
trite sinner, cannot make him contrite, either in
reality, or in God's acceptance of him; because he
hath not promised to accept any but the broken and
contrite, and therefore not any thing else in stead
of Contrition.

S. What think you then of that sorrow and compunction that Death-bed
the approach of death and terrors of the Gospel bring men to? Compunc-

C. If it be a bare sorrow and compunction, onely
respecting those present terrors, and advancing on
higher, then certainly it hath no promise of mercy
belonging to it. But if that which begins thus, by
God's

God's mercy allowing of time, and by his grace using these terrours for the softning of the heart, improve farther into sorrow for displeasing of God, and from thence into a real sincere resolution to amend and forsake sin, then these superstructions have a promise of mercy belonging to them, though that foundation had not. The onely thing then in this matter to be considered is, whether it be thus improved or no: and that no man can certainly judge of, neither Confessor nor patient himself, but by the fruits of it afterwards in time of Temptation. For 1. the man himself may through self-love take that for Godly sorrow and resolution of amendment, which is onely sorrow for his own danger, and willingness to avoid that: and again, when foreign temptations are out of the way, and by disease, &c. inner flames quencht in him, he may resolve against those sins which before he had lived in, or, by way of natural revenge, he may vow never to return to those sins which he hath had such experience of, for the emptiness and damningness of them, and so think himself a complete penitent. And 2. the sensitive expressions being oft as great for the one as the other, nay greater for danger than for sin, and from weakness of body than change of mind, the *Confessor* may easily mistake likewise: but when God pleaseth to restore health and strength, when those present apprehensions are over, and temptations of the world and flesh return again, and perhaps some new that were not before in his rode, then if the sorrow continue as great, and the resolution as earnest, and persevere to hold out in despite of temptations to the contrary, and take not up any new sins in exchange for the old, this is a comfortable evidence that that sorrow was contrition, and that resolution a sincere resolution. But if this time and means of trial being allowed, the matter prove otherwise, if the penitent return to his vomit in spite of the loathsomeness of it, if he overcome his dislikes to sin, and so fall back to his former jollity and luxury, or in stead of those nauseated sins, make some other choice of a new path to hell, entertain covetousness in stead of prodigality, spiritual pride in

instead of carnal security, envy, malice, sedition, faction, in commutation for lust, and the like: this is a demonstration that that sorrow was not contrition, that resolution no sincere resolution, and consequently that if that man had then died, there would not have been found any thing in him which God hath promised to accept of. But if the case be set in a third or middle way, that the Patient die before any such trial hath been made, either to evidence the sincerity or unsincerity, then that which remains for us is not to judge, but to leave him to God's inspection, who can see without those ways of trial, and discern what it was in it self, attrition or contrition, sincere or not sincere, whether it would have continued (or no) a through change of mind; and consequently will accept the will for the deed, if it be a firm and ratified will, and not else. And so in brief, God may have mercy on him whose Repentance began never so late, if he see it was sincere Repentance. But in this case there is small matter of comfort to us, because there is no such way of assurance that we are ordinarily capable of, nor reason to hope that God will afford us any extraordinary; and for any man to put off his present repentance, on contemplation of a possibility that his latter repentance may serve the turn, is the most wretched presumption in the world, and that which I am sure hath no promise of mercy annexed to it.

S. I shall satisfy my self with these grounds of resolution for this matter, and conceive that any more particular difficulty will be solved by the application of these grounds to it, and so not object what was obvious to have done, the example of the Thief on the Cross, which is so common ground of security and presumption to carnal livers; because I already discern reason to think his state the state of true contrition and conversion; and not onely of attrition, because in those minutes he lived on the Cross, he gave such evidence of this in confessing and praying to Christ, when his own Disciples had forsaken him; and beside, Christ, who knew his sincerity, and will not accept the unsincere, revealed to him his acceptance

ceptance of him. I shall therefore detain you no longer with questions of this nature, but proceed to enquire more particularly of Contrition.

What sins must be taken in by it? or for what must this godly sorrow be conceived?

What sins
Contrition
belongs to.

C. For all kinds and sorts of sin. 1. For the weaknesses, frailties and pollutions of our nature, our proneness and inclinations to sins; for though these being unconsented to are no actual sins, yet are they matters of true sorrow and grief and humiliation to a true Christian (as infelicities, if not as sins) that he is such a polluted unclean creature, and so apt to fall into all sin, if he be not restrained and prevented by God's grace. 2. For the sinful acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The slips and relapses of our most regenerate life, and the infinite frailties and infirmities that still adhere to it.

S. Are any of those which you named under the first head, Infelicities only, and not Sins?

C. Yes, the *weakness* of our nature, as that signifies the want of strength, the not being able (since God withdrew his extraordinary gift of Grace) to perform the perfect will of God; this cannot it self be called a sin, but rather a punishment of Adam's sin, and so to us an unhappiness and infelicity. So likewise our inclination to sin, as that signifies the inclination of the flesh to the carnal object, the bending of the eye to the beauty, the taste to the sweetness which is naturally acceptable to it, and was discernible in Eve before the fall, and so cannot be said to be sin in that notion, but rather temptation, which to resist is an act of virtue and victory; though as it signifies the inclination of the will to one side rather than the other, to the evil more than the good, to the carnal forbidden than to the spiritual Christian object, it is a kind of aversion from God, and a degree of conversion to the creature, and so a sin in that respect.

S. But how can Contrition, which you called a preparative to Repentance, and so to Regeneration, include sorrow for the sins of the regenerate life?

C. I told

C. I told you these preparatives to repentance do also accompany it wheresoever it is: and in that respect it will be clear, that *contrition* is not one initial act of sorrow for *sin past*, but also a current permanent state of sorrow and humiliation for *sin present*, and through the whole life never out-dated.

S. *What now is Confession of sin?*

Confession

C. It is of two sorts: 1. To God, 2. To men; especially the *Presbyters*.

S. *What is Confession to God?*

to God:

C. An humble sorrowfull acknowledgment of sin in prayer to God. 1. By *confessing* that I am a sinner, who have worthily deserved his wrath. 2. By *enumeration* of the particular sorts of sin of which I know my self guilty. 3. By *aggravating* these sins upon my self, by the circumstances and heightning accidents of them. 4. By *comprising* all my unknown, unconfest sins under some such penitentiary form as that of *David's*, *Who can tell how oft he offendeth? cleanse thou me from my secret faults.*

S. *How doth the necessity of this appear?*

C. Beside the practice of *David* and other holy men in Scripture, by these express Texts: *If we confess our sins, God is faithful and just to forgive us our sins; and, He that confesseth and forsaketh shall have mercy.*

S. *But why then should we confess to men, and particularly to men?*

C. 1. Because we are commanded by *S. James*, *5. 16.* to confess our faults one to another, that we may be capable of one anothers Prayers. 2. Because our sins may possibly be such wherein other men are injured, and then Confession to them is the first degree toward Reconciliation, *Mat. 5. 24.* Or if they be only against God, then Confession of them to his Ministers also will be no way improper, but in some kind necessary to him which desires their Absolution, *v. 15.* 3. Because there being two parts in sin, the guilt and the corruption, the one to be pardoned, the other cured; the first being confest to God, to obtain his pardon, ought also, if it have been offensive and scandalous to the Congregation, to be acknowledged

ledged to them, that that expression of Repentance may make Satisfaction to them for the ill Example, and avert and deter from sin whom it had invited to it. And for the cure, it will sure be very profitable to advise with others, especially the Physicians of the Soul, how and by what means this cure may be wrought, how a raging sin may be subdued, the occasions to it avoided; to which end alone the disclosing of the particular state is more than profitable; and this being supposed, it will be acknowledged necessary for a Christian not to despise such proper usefull means to a necessary end, unless without that help he can direct himself, which ignorant men and habituate sinners in any kind will hardly be able to doe. 4. Because this may much tend to my comfort, when another (whose office it is) upon a strict survey and shrift of my former life, and present testification of my Repentance, may upon good grounds give me Absolution, and pass judgment on me, better than I can do on my self.

S. What is the fourth Preparative to Repentance?

Vow of New
Life.

C. A firm Resolution and vow of new life. 1. An abjuring of all my former evil ways, *i. e.* both of the *sins* themselves, and the *occasions* which were wont to bring me to those *sins*: 2. A resigning my self up to doe the will of Christ: 3. The pitching on some particular duties of Piety and Charity, which were most criminously omitted before, and are most agreeable to my calling to perform, and to bring forth all other meet fruits of Repentance.

S. What now is the penitent state?

The Penitent
state.

C. The actual continued performance of these Resolutions both when Occasions are offered, and when Temptations to the contrary.

S. But what if those Resolutions be not then performed?

C. Then is not that to be accounted a Penitent or Regenerate man.

S. But what? are no sins compatible with a Regenerate state?

What sins
compatible
therewith.

C. Yes. 1. Sins of infirmity; 2. of ignorance, and (under that head of infirmity) 3. sins of sudden sur-reption;

reption; and 4. such as by daily incurſion of temptations (though conſtantly reſiſted, yet) through the length of the work, and our frailty, and Satan's vigilance ſometimes are gained from us: all theſe (together with thoſe which 5. through levity of the matter inſenſibly ſteal from us) are by general Repentance, (*i. e.* humbling our ſelves before God for them, begging God's pardon in Chriſt, and labouring againſt them more diligently for the future) reconcileable with a Regenerate ſtate; theſe are *ſpots*, but thoſe *ſpots of ſons*, though they be never totally overcome in this life. 6. Some one wilfull act of deliberate ſin, which we might have reſiſted, if it be preſently retracted with Contrition and Confeſſion, and reinforcing of our Reſolution and Vigilance againſt it, and ſo not favoured or indulged unto, may be alſo reconcileable with a regenerate ſtate ſo far, as not wholly to *quench the Spirit* of God, to cauſe ſpiritual deſertion, though it do grieve that Spirit, waſte the conſcience, wound the ſoul, and provoke God's diſpleaſure (from which nothing but hearty Repentance can deliver us) and commonly bring ſome temporal judgment upon us.

S. *What then are unreconcilable with a Regenerate ſtate?*

What in-
competible,

C. Whatſoever are not compatible with an honeſt heart, a ſincere endeavour: particularly theſe two, Hypocriſie and Cuſtome of any ſin. *Whatſoever is born of God doth not commit ſin, 1 Joh. 3. 9. (i. e. doth not live in ſin as in a trade or courſe) for his ſeed remaineth in him;* (there is in the Regenerate a new Principle or ſeed of life, a Principle of Cognation with God, which whiſt it continues in him, is ſtill a hazening him out of ſin) *and he cannot ſin in ſuch a manner, becauſe he is born of God: or if he do, he is no longer a child of God, or Regenerate perſon: or, as S. Paul ſaith, Gal. 5. 16. Walk in the Spirit, and ye ſhall not fulfill the luſts of the fleſh, i. e. theſe two are unreconcilable;* as when we ſay, an honeſt man cannot doe this or that, our meaning is not to affirm any natural impoſſibility, that he is not able, but

*ſ. non eſt
operatur
peccatum;*

that he cannot think fit to doe it; the Principles of Honesty within him, as here the Seed of God, or new Principle in him, will resist it; or if he doe it, he is no longer to be accounted an honest man.

S. This place in S. John's Epistle hath sure great difficulty, I beseech you make it as intelligible to me as you may.

Interpreted

C. I shall doe it, and that most clearly, by bringing down the sense of the whole Chapter from the beginning to this place in this brief Paraphrase; do you look upon the words in your Bible, whilst I doe it. ver. 1. God's love to us is very great in that he hath accepted us Christians to be his children, (which by the way is the reason that the world which rejected Christ, rejecteth us also.) ver. 2. And being Children, though we know not exactly the future benefit which shall accrue to us by this means. yet this we know, that when this shall be revealed to us, we shall be like him, for we shall see him as he is, and that vision will assimilate us unto him. ver. 3. And the very hope of it now, if it be fastned on God, hath the same power of making us pure, as he is pure. For 1. Hope includes Desire and Love of the thing hoped for, which being Heaven, a place of Purity, the hope of Heaven must include a Desire of Purity: and therefore the Heaven that the sensual man desires, if he desire it for the present, is a mock heaven; and if it be the true Heaven, the state of purity, then he desires it not for the present, but hereafter when sensual pleasures shall have forsaken him. And 2. the Condition of God's Promises being our Purification or Sanctification, and the particular Condition of this seeing God being Holiness, it is madness for us to hope any thing but upon those grounds; and therefore he that hath this hope of seeing him, or being like him hereafter, labours to become like him now in Purity (a special imitable quality of his.) And (ver. 4.) He that wants it, (i.e. every one that committeth sin) is guilty of the breach of the law, of this Evangelical law of his; and that sin it self is that breach, upon which consequently follows the forfeiture of those Promises contained in it (Ver. 5.) And to that end, that we, for whom Christ died, should not thus sin, it

was

man without doubt that he came amongst us, and sin, or any such impenitent committer of sin, is not in him, (ver. 6.) For every one that remaineth in him, as a member of his, sinneth not wilfull deliberate sins: If any man doe so, pretend or profess he what he will, he hath neither seen nor known Christ. (ver. 7.) I pray; suffer not your selves to be deceived. Christ, ye know, is righteous, and the way to be like him is to be righteous also; and that cannot be, but by doing righteousness, living a constant Christian life. (ver. 8.) He that doeth not so, but goes on in a course of sin, is of the Devil, and by his actions expresses the stock he comes of. For 'tis the Devil that began his age with sin, and so continued it, and so sin is his trade, his work; and this was a special part of the end of Christ's coming, to destroy his trade, to dissolve that fabrick he had wrought, i.e. to turn sin out of the world. (ver. 9.) And therefore sure no Child of God's, none of that superiour stock will go on in that accursed trade, because he hath God's seed in him, that original of Cognation between God and him, God's grace that Principle of his new birth, which gives him continual dislikes to sin, such as (though they do not force or constrain him not to yield to Satan's temptations, yet) are sufficient to get him out of those snares; and if he be a Child of God, of Christ's making, like him that begat him in purity, &c. * he cannot, he will not thus go on in sin. (ver. 10.) So that hereby you may clearly distinguish a Child of God from a Child of the Devil: he that doth not live a righteous and charitable life, (doe justice and love mercy, as Micah saith) is no Child of God's, hath no relation of consanguinity to him. I shall need proceed no farther; by this you will understand the sense of the Verbe to be this, and no more: Those that are like Christ, and so God's Children, 'tis supposed that they have such a Seed or Principle of Grace in them, that inclines them to dislike, and enables them to resist all deliberate sins; and if they do not make that use of that grace, sure they are not like Christ, none of his fellow-sons of God: a Regenerate man remaining such, will not, nay morally cannot, doe so; so doing is contrary to a Regenerate state.

sumus, redeunt protinus peccata, quæ virtutem semper impugnant.

* Hæc non
admitter
omnino qui
natus è Deo
fuerit, non
futurus Del
filius si ad
miserit.
Tertul. de
pudicit.
And to the
same sense,
Virtus sine
ulla inter-
missione
perpetua est
nec discede-
re ab eo
potest qui
semel eam
cepit. Nam
si habeat in-
tervallum, si
quando eâ
carere pos-
sit. Laſan.

S. I heartily thank you for this trouble. I shall divert you by another scruple, which is this: Will not, I pray you, the flesh, as long as we continue in these houses of clay, be we never so regenerate, lust against the spirit, the members war against the mind, and so keep us from doing the thing that we would, yea and captivate us to the law of sin; and so will not this captivity and thralldom to sin, so it be joynd with a contrary striving and dislike, be reconcileable with a regenerate state?

The War betwixt the law in the members, and in the mind, Rom. 7.

C. Your question cannot be answered with a single Yea, or Nay; because there be several parts in it, some to be affirmed, others to be denied; and therefore to satisfie you. I shall answer by degrees. 1. That there is a double strife in a man, the one called a war betwixt the law in the members and the law in the mind, the other the *lusting* betwixt the spirit and the flesh. The former, betwixt the law in the members and in the mind, is the perswasion of sin or carnal objects on one side, and the Law of God inviting us on the other side, commanding us the contrary: and in this case, the law, as the Apostle saith, *being weak*, and not able of it self to help any man to doe what it commands him, it must needs follow, that they that have no other strength but the bare light of the law in the mind, no grace of Christ to sustain them in their combats, will by their carnal appetite be led to doe those things which the law tells them they should not; which if they doe and continue in them, this condition you will have no colour of reason to mistake for a regenerate state. 1. Because it is the state of him onely that knows the law (which is not able to quicken or renew) considered without the grace of Christ, which is necessary to a regenerate man. 2. Because this law in the mind, when it is not obeyed, but despised, doth serve onely to testifie against us, that we *knew our Master's will, and did it not*, i.e. that what we did was against the dictates of our own conscience, which sure will never help to excuse a sin, (but rather to aggravate it) or consequently to make that Act reconcileable with a regenerate state, which otherwise would not be so.

And

And therefore, 2. Of this kind of composition of a man; when his mind or upper soul being instructed in its duty, dislikes the sins he commits, and yet he continues to commit them, you may resolve, that this striving or this dislike of his mind is no excuse or Apology for his sin, much less any argument of his regeneracy or good state; but on the other side his *striving* (or *captivity* to, the law of sin in his members, is all one with the *reigning* of sin in his body, to fulfill the lusts thereof; and that a sure token of an unregenerate: for of every regenerate 'tis said, 1 John 5. 4. *that he overcometh the world*, which is quite contrary to being sold under sin, (a phrase referring to the Romans custom of selling slaves under a spear, or to that which is said of Abab, 1 Kings 21. 25. *that he was sold to do evil*) being a slave of sin, or serving with the flesh the law of sin; and therefore you may conclude, that he, whosoever it is, *that with the mind serves the law of God*, i. e. approves of God's command, or consents to it, *that it is good*, and yet *with the flesh, the members, serves the law of sin*, that not onely commits some act of sin, but lives indulgently in it, and appears thereby to be enslaved to it, is never to be counted of as a regenerate man, but onely as one that by law is taught the knowledge of his duty, but by that bare knowledge is not enabled to perform it.

S. But what then is the other thing you told me of, the lusting of the spirit and the flesh one against the other?

C. Those words you will find, Gal. 5. where by the spirit is meant the Seed of grace planted in my heart by God, as a principle of new life, or the mind and upper soul elevated yet higher (above the condition it is in by nature, or by the bare light of the law) by that supernatural principle; and by the flesh is meant again the carnal appetite still remaining in the most regenerate in this life: and the *lusting* of one of these against the other, is the absolute contrariety that is betwixt these two, that whatsoever one likes the other dislikes; whatsoever the one commends to the will, the other quarrelleth at,

The lusting
of the flesh,
and spirit.

S. What

S. What then is the meaning of that which follows this contrariety, Gal. 5. 17. *In these words.* [so that ye cannot do the things that ye would?] *Ans.*

C. The words in Greek are not [that ye cannot do] but [that ye do not,] and the sense is, either. 1. That this contrariety always interposes some objections to hinder or trash you from doing the things that ye would; i. e. sometimes the spirit trashes you from doing the thing that your flesh would have done, sometimes the flesh trashes you from doing the thing that the spirit would have done. And 2. whatsoever ye do, ye do, first, against one velleity (or wouldingness) or other; and secondly, with some mixture of the contrary: Or else that this contrariety gives you trouble, that whatsoever ye do on either side, ye do it not quietly, stilly, but with a great deal of resistance and opposition of the contrary faculty.

S. Well then, may this wrestling, this resistance be in a regenerate man? *Ans.*

C. Undoubtedly it may, and in some degrees it will be, as long as we carry flesh about us, for the flesh will always dislike what the spirit likes. But then we must be sure that the flesh do not carry it against the spirit, i. e. do not get the consent of the will to it, for if it do, *lust conceives and brings forth sin*, even those works of the flesh mentioned, ver. 19. for though this wrestling be reconcileable with a regenerate state, i. e. that a man may be and continue regenerate for all this, yet it is not an argument of a regenerate state, so that every one that hath it, shall by that be concluded regenerate; for if the flesh carry it from the spirit, to fulfill the lusts thereof, it seems that man walks not in the spirit, ver. 16. and consequently is not in a regenerate state.

S. But is every man regenerate that doeth anything that the flesh would have? *Ans.*

C. I told you, frailties and imperfections, and also sins of sudden surreption, and those that by daily incursion, continual importunity, at some one time gained in upon us, (so they were as suddenly taken and repented of) were reconcileable with a regenerate

nerate state; and therefore if it proceed no farther, it is onely mixture of the flesh in our best actions, or else slips and trips or falls suddenly recovered again; but not carnality, or *walking after the flesh*. And for these you know the remedy I prescribed you, daily prayer for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in sin, or habits of carnality, 'tis not the *lustings of the spirit against the flesh* that will excuse them from being *works of the flesh*, or him that is guilty of them from being carnal. For it being too too possible and ordinary for the *lustings of the spirit* (i. e. spiritual motions) to be resisted, it will be little advantage to any to have had these motions, unless he have obeyed them, i. e. unless he walk in the spirit, and be led by it: for to such onely it is that there is no condemnation, Rom. 8. 1.

S. I shall detain you but with one scruple more, and that is, whether a vow or a * wish that I were penitent, will not be accepted by God for repentance?

* *Votum penitentia, the wish to be penitent.*

C. If you take that vow and that wish to be all one, you are mistaken; a wish is a far lower degree than a vow: and therefore I must dissolve your demand into two parts; and to the first answer, that the vow or resolution to amend, if it be sincere, and such as is apt to bring forth fruits, is sure to be accepted by God; and that it is not sincere we shall not be able to discern, but by seeing it prove otherwise in time of temptation: onely God that sees the heart can judge of it before such trial, and if he find it sincere, he will accept of it. But for the wish that I were penitent, there is no promise in holy Writ that that shall be accepted, nor appearance of reason, why he that wishes he were penitent, but is not, should be accounted the better for that wish; 1. Because when the reward of penitents, and punishment of impenitents is once assented to as true, 'tis impossible but the mind of man should wish for the one, and have dislikes to the other, and so there will be no vertue in that necessity, 2. Because that wishing is onely a bare airy speculative act of the mind, and not a practical of the will, which alone

is

is punishable or rewardable. 3. Because the actions being contrary to such wishings are more accusable of deliberate sin, and sin against conscience, than if those motives which produced those wishes had never been represented to the faculty.

Prayers for
grace of Re-
pentance.

S. But are not prayers for the grace of repentance (which are but a kind of articulate wishes put in form of the Court, and addressed to God) accepted by God?

C. Not so far as to save them that go no farther. Accepted they shall be (if rightly qualified with humility and ardency, and perseverance, or not fainting) so far as concerns the end immediate to them; i. e. God hath promised to hear them, in granting the grace prayed for, strength to convert from sin to God, (which is the clear Gospel-promise, *How much more shall your Heavenly Father give the holy Spirit to them that ask?*) and then when this grace, or strength given, is thus made use of to actual reformation, then the promise of that other acceptance belongs to them also; and so prayer is a good means and wishing a good thing too, as previous or preparative to that, and both without doubt proceeding from the good Spirit of God. But yet if the whole work be no more but this, if he be advanced no farther toward repentance, but onely to wish and to pray that he were penitent, this person remains still impenitent; and so long the impenitent's portion belongs to him, and none other: for still he that is born of God overcometh the world: and he that is advanced no farther toward a victory, than to wish or to pray for it, is for that present far enough from being a conquerour; and if for the future he add not the sincerity of endeavour to the importunity of prayer, the Joshua's hands held up to fight, as well as the Moses's to pray, the sword of Gideon as the sword of the Lord, there is yet little hope that such victories will be achieved.

S. God grant me this grace, and an heart to make use of it. But we have skip't over one particular forementioned, the grace of Self-denial. And I do not remember that you mentioned taking up of the Cross; which in Christ's prescriptions is wont to be annexed to it. Give me leave to recall them to
your

your memory. And first, what is meant by Self-denial? ^{Of self-denial.}

C. The abnegation or renouncing of all his own holds, and interests, and trusts, of all that man is most apt to depend upon, that he may the more expediently follow Christ.

S. What are these severals that we are thus to renounce?

C. In general, whatsoever comes at any time in competition with Christ. In particular, the particulars whereof every man is made up, his soul, his body, his estate, his good name.

S. What under the first head, that of his Soul?

C. 1. His Reason, when the word of Christ is contradicted or checkt by it: As in the business of the Resurrection, and the like, I must deny my reason, and believe Christ, bow down the head and worship, ^{What it is in respect of the soul.} captivate my understanding to the obedience of Faith. ^{Denial of my reason.}

S. But I have heard that God cannot doe contradictions, or make two contradictions true at once, and in one respect. How then can I be bound to believe God, when that which he saith contradicts reason?

C. I am not glad that you have met with that subtilty, yet seeing 'tis proper to the particular we are upon, and that a branch of a practical point, I will endeavour to satisfy you in it, 1. By granting the truth of your rule, that To make both parts of a contradiction true, is absolutely impossible, a thing which God's infinite power and veracity makes as unfit for God to be able to doe, as to lie or sin; because it were not an access but defect of power, to be able to doe these. ^{How far. Not to believe Contradictions.} But then secondly, you must know what is meant by contradictions, nothing but affirmation and negation of the same thing in all the same respects; as to be and not to be, to be a man and not a man, to be two yards long and not two yards long; which therefore are thus absolutely impossible to be done, even by divine power. But then, thirdly, that which you called Reason's contradicting of Christ, is a very distant thing from this. For when reason saith one thing, and Christ the contradictory to that, reason doth not oblige me to believe reason; or if it doth, it bids me disbelieve Christ, and so still I believe not con-

but to be-
lieve God
rather than
my Reason.

contradictories, whether soever of the contradictories I believe. All that reason hath to doe in this case, is to judge which is likeliest to judge of (or affirm) the truth, its self or God; wherein if it judge of its own side against God, it is very partial and very Atheistical, it being very reasonable that God, which cannot lie, should be believed rather than my own reason, which is often deceived in judging of natural things, (its onely proper object) but is quite blind in supernatural, till God be pleased to reveal those unto it. The short is, reason tells me (and in that it is impossible it should err, especially God having revealed nothing to the contrary, it is doubtless that it doth not err) that these two propositions cannot be both true, [there is another life] and [there is not another life;] and therefore I am not bound by Christ to believe both: but it doth not tell me, that to affirm another life implies a contradiction, but onely professeth that it cannot perceive, or that it is above reason to discern, how there can be a return from a total privation to a habit again. And the like objections reason hath against some other things supposed in the Resurrection, which though nature cannot doe, and consequently natural reason cannot tell how they are done, yet reason may acknowledge that the God of nature can doe them and will doe them, if he saith he will; and illuminated reason having revelation of this will of God, must and doth believe they shall be done, or else makes God a liar.

S. What then is it to deny my reason?

C. Whensoever my reason objects any thing to what God affirms, to resolve that God shall be true in despite of all my appearances and objections to the contrary.

S. Is there any thing then else in the soul which I am to deny?

C. Something there is which men are apt to over-value, and some thing there is thought to be which is not, and both those must be equally renounced.

S. What

S. What do you mean by that something which is over-valued?

C. Natural strength, which is now so weakened, that it is not at all able to bring us to our journey's end, without some addition of special grace of God, to prevent and assist in that work; and therefore all strength in my self, i. e. all sufficiency in my self, as of my self, I must renounce, and apply my self humbly in prayer for, and trust in dependence on that special grace of Christ, to help me both to will and to doe whatsoever is good, and that is, to deny my self, that is all opinion of my own abilities toward the attaining any supernatural end.

Not over-valuing natural strength.

S. What is that other sort of things which you say is thought to be, but is not?

C. Any righteousness of my own: for as for perfect unfinning righteousness, he that should pretend to that, deceives himself, and the truth is not in him; and for imperfect righteousness, such as by the help of grace this life is capable of, though that be a condition without which no man shall see God, (be either justified or saved) yet must not that be depended on as the cause of either, but onely the free mercy of God in Christ; not imputing of sin; and so I am to deny my own righteousness, renounce all trust in that for salvation.

My own righteousness.

S. What now doth Self-denial as it refers to the body signify?

C. It signifies renouncing of all the unlawfull sinfull desires of the flesh, and even lawfull liberty and life it self, when they come in competition with Christ, so that either Christ must be parted with or these. And the same is to be conceived both of estate and good name. He that forsaketh not house and land, Matth. 19. 29. that will not part with any worldly hope or possession, rather than doe any thing contrary to Christ's commands, is not worthy of Christ; and, If ye receive the praise of men, how can ye believe? He that is not resolved to part with reputation and honour, when it comes in competition with

In respect of the body and estate.

with Christ, can never go for a good Christian: and not onely thus, when these things come in competition with Christ's service, but even absolutely taken, some kind of self-denial is required by us of Christ, of which the particulars are not specified by him, but referred to our free choice, our voluntary performing them. We must not always doe what is lawfull to doe, but wean our selves from, and deny our selves the enjoying of many lawfull pleasures of the world, that we may have the better command over our selves, and that we may be the more vacant for God's service. Thus fasting, &c. become our duty, yea and revenge, or contrary abstinence in case of former excess.

S. *This grace, by the hints you have afforded me, I discern to be a most eminent Christian vertue; the God of heaven plant it in my heart. But what do you think needfull to add to this, about taking up the Cross?*

Of taking up
the Cross.

C. That it is a precept peculiar to the Gospel, that nothing but Christianity could make so very fit and reasonable to be commanded us.

S. *What do you mean by the Cross, and by taking it up?*

C. By the Cross I mean any affliction that God in his providence sees fit to lay upon us, or to lay in our way toward piety; any punishment which befalls us either for righteousness sake, or not for unrighteousness.

S. *What mean you by taking it up?*

C. 1. Not receding from any Christian performance upon sight of that lying in the way; which in the parable of the sower is expressed by [not being offended, or scandalized, or discouraged, or falling away in time of tribulation] 2. Bearing of it patiently, cheerfully and comfortably. 3. Giving God thanks for it.

Rejoycing
in tribulation.

S. *Is a man bound to be glad that he is afflicted?*

C. He is. 1. Because he sees it is God's will, when 'tis actually upon him; and then he ought to be willing and joyfull that God's will is done. 2. Because Christ commands him to rejoyce, and be exceeding glad, Mar. 5. 12. Rejoyce and leap for joy, Luke 6. 22. to think is all joy, Jam. 1. 2, 3. Because it is a conforming us to the

the Image of the crucified Christ, to which every beloved Child of God is *predestinate*, Rom. 8. 29. 4. Because it is such a sign of God's love, that every one that is not chosen, is by that character marked out for a *Reprobate*, and no Son, Heb. 12. 8. Which though it be not set down as a duty of ours, for which we are to account; or again as a certain mark by which men are given to discern whether they are Children of God or no: yet is it as an aphorism of observation for God's ordinary acts of providence now under the Gospel, that he is wont to chastise those here whom he best loves; which is a sufficient motive of joy to him who finds himself in that good number.

S. But sure there are some kinds of afflictions (sharp pains on the body, and the like) which bring with them sorrow necessarily, and so cannot be matter of joy to us.

C. Spiritual joy may well be reconcilable with that sensitive sorrow; at the same time when the outward smart produceth the one in the body, the contemplation of the hand which strikes, and of the advantages designed to the Patient by those fatherly medicinal chastisements, may well be allowed to beget the other in the inward diviner part.

Spiritual joy
reconcilable
with sensi-
tive sorrow.

S. But the continuance of some afflictions, particularly of sharp pains, doth by certain consequence make a man unfit for the performance not only of the duties of the calling, but even of devotions, or prayer it self, and so make the life utterly unprofitable in respect of men and of God; and can any man rationally think fit to rejoyce in, or for that?

C. He that is employed as God would have him, that behaves himself duly in that state wherein he is set by God, must not be thought to live unprofitably. God cannot receive any real profit or advantage by any our most God-like actions; he wanteth not, and therefore we can no way contribute to him: onely when we do what he commands, then are we said to be his good and usefull servants. And therefore when by his will and providence (which is an inarticulate command) we

How corpor-
al pain can
be matter of
rejoycing

G

are

are determined to suffering instead of doing, when we are restrained from an active life, and by God's designation placed in a passive condition, when we are confined to the pains of a weary bed, our patience, and meekness, and Christian deportment under that heavy hand of God, is then a most acceptable service to him; and he that thus magnifies the power of God's grace in the faithfull exercise of such Christian vertues, and thereby reacheth forth to all beholders so many glorious copies for them to transcribe, will never be deemed unprofitable either to God or man, but shall be look't on by both as an exemplary, invincible combatant and conqueror, which hath wrestled with the stoutest champion in the world, the sharpest of Satan's buffetings, and being proved, is found faithfull. And then this is still fit and proper to be matter of rejoicing to him.

Giving
thanks for
afflictions.

S. But is a man bound to give thanks for affliction?

C. Yes he is: 1. Because that is the onely spiritual Christian way of expressing to God his rejoicing. 2. Because it comes from God, and is meant by him for our good, a gift or donative of heaven; *To you it is given*, Phil. 1. 29. it is granted as a grace and vouchsafement of God's special favour to suffer for Christ, and that grace designed, 1. to reform what is amiss, 2. to punish here, that there may be nothing of evil left for another world; to judge us here, that we may not be condemned hereafter. 3. Because we are so commanded to glorifie God in this behalf, 1 Pet. 4. 16. and in this respect to sanctifie the Lord God in our hearts, 1 Pet. 3. 15. i. e. to bellow or praise him for it.

Afflictions
that fall not
for righte-
ousness sake.

S. This is easily assented to, if it fall upon me for righteousness sake, as the Apostles went out of the Temple rejoicing that they were thought worthy to suffer shame for Christ's name: but what if it be not so, but onely that afflictions fall on me I know not how?

matter of
rejoicing
also.

C. They are then not onely patiently and thankfully to be received, but to be rejoiced in also; 1. Because of all kind of chastening the Apostle pronounceth,

ceth,

Self prefer-
vation the
worldlings
principle.

* παρρησιας
ἐν κυρίῳ
ἀγνοίας.

† ὑπομονή.

Firmity to
the Cross.

Sect. IV.
Of Justifica-
tion.

casts out fear of persecutions, punishments, &c. and pronounce anathema's against them that thus love not the Lord Jesus, 1 Cor. 16. 22. setting the love of Christ, who loved us and died for us, as the example of our walking in love, Eph. 5. 2. which clearly contradicts that opinion of the world, that the preserving of our selves is the great principle to which all other precepts are but subordinate, binding us no longer than will be reconcileable with that. For sure the copy of Christ's love, which, if need be, we are required to follow both there, Ephes. 5. 2. and 1 John 4. 17. that as he was in this world, so we should be also, (farther express there, by having * courage to confess Christ in the day of judgment, i.e. when we are in danger to be sentenced by any Judicature to any punishment, though it be of death itself, as Christ was) obliges us then especially to express our love to Christ, when our danger is greatest from the world in so doing. And therefore Saint Paul to Titus prescribes not onely soundness in the faith, but in love and † patience, or endurance also. Chap. 2. 2.

S. What then is to be thought of them who to get the cross of from their own shoulders, and to put it on other mens, will venture on things most contrary to peace, and shake the quiet, perhaps the foundations, of a Kingdom?

C. I will say no more (and I can scarcely say worse) than that they are of all others the extremest enemies to the cross of Christ, a very ill and sad spectacle among Christians: and that there is nothing more unreasonable than to pretend Christianity for the doing this, which is so perfectly contrary to it.

S. You have now pass through all the Christian graces at the first designed for consideration. I shall put you in mind of the next thing whereof you made your self my debtor, the difference of, and dependence between Justification and Sanctification; wherein first you will please to give me the notion of the single terms. And first, what is Justification?

C. It is God's accepting our persons, and not imputing our sins, his covering or pardoning our iniquities, his being so reconciled unto us sinners, that he determines not to punish us eternally.

S. What

S. What is the cause of that?

C. God's free mercy unto us in Christ, revealed in the new Covenant. The cause of it.

S. What in us is the Instrumental cause of it?

C. As an Instrument is logically and properly taken, and signifies an inferior, less principal efficient cause, so nothing in us can have any thing to doe (i.e. any kind of physical efficiency) in this work; neither is it imaginable it should, it being a work of God's upon us, without us, concerning us; but not within us at all. And if you mark, Justification being in plain terms but the accepting our persons and pardoning of sins, it would be very improper and harsh to affirm that our works, our any thing, even our faith it self, should accept our persons, or pardon our sins, though in never so inferior a notion; which yet they must if they were instrumental in our Justification. 'Tis true indeed, those necessary qualifications which the Gospel requires in us, are conditions or moral instruments without which we shall not be justified; but those are not properly called Instruments or causes.

S. What are these qualifications?

C. Faith, Repentance, firm purpose of a new life, and the rest of those graces upon which in the Gospel pardon is promised the Christian; all comprizable in the New creature, Conversion, Regeneration, &c. The qualifications.

S. Are these required in us, so as without them we cannot be justified? How then are we justified by the free grace of God? Justification by free Grace.

C. Yes, these two are very reconcileable: for there is no worth in our Faith or Repentance, or any poor weak grace of ours, to deserve God's favour to our persons, or pardon of what sins are past, or acceptance of our imperfect obedience for the future; 'tis his free grace to pardon, and accept us on such poor conditions as these, and this free grace purchased, and sealed to us by the death of Christ.

S. What now is Sanctification?

C. The word may note either a gift of God's, his giving of grace to prevent and sanctifie us; or a duty Of sanctification.

of onis, our having, i.e. making use of that grace, and both these considered together, either as an Act, or as a State.

S. What is it as it signifies an Act?

As it is an
A.C.

C. The infusion of holiness in our hearts, or of some degrees of holiness, and parallel to that, the receiving and obeying the good motions of God's sanctifying Spirit, and laying them up to fructify in an honest heart; the turning of the soul to God, or the first beginning of new life.

S. What is it as it signifies a State?

As a State.

C. The living a new, a holy, a gracious life, in obedience to the good grace of God, and daily improving and growing, and at last persevering and dying in it.

S. What now is the dependence between Justification and Sanctification?

The dependence be-
tween Justification and
Sanctification.

C. This, that the first part of Sanctification, the beginning of new life, must be first had, before God pardons or justifies any: then when God is thus reconciled to the new Convert upon his vow of new life, he gives him more grace, enables and assists him for that state of sanctification, wherein if he makes good use of that grace, he then continues to enjoy this favour and justification; but if he perform not his vow, proceed not in Christian holy life, but relapse into wasting acts or habits of sin, then God chargeth again all his former sins upon him, and those present iniquities of his, and in them, if he return not again, he shall die, as appears by Ezek. 18. 24. If the righteous (i.e. the sanctified and justified person) depart from his righteousness and committeth iniquity, in his sin that he hath sinned, he shall die: and by the parable of the King, Matth. 18. where he that had the debt pardoned him freely by his Lord, yet for exacting over-severely from his fellow-servant, is again unpardoned and cast into prison, delivered to the tormentors, till he should pay all that was due unto him, ver. 34. which parable Christ applies to our present business, ver. 35. So likewise shall my heavenly Father do also unto you.

S. But is not a man justified before he is sanctified, and

if he be, how then can his Justification depend on his Sanctification?

C. If he were justified before he were sanctified in any kind, then would your reasoning hold; for sure by the same reason that justification might be begun before Repentance, or Resolution of new life, or Conversion to God, it might also be continued to him that repented not, or that returned to his evil way: and therefore without all doubt this kind of Sanctification is precedent in order of nature to Justification, i.e. I must first Believe, Repent and Return, (all which together is that Faith which is required as the Condition of our being justified, a receiving of the whole Christ, a cordial assent to his Commands as well as Promises, a giving up the heart to him, a resolution of Obedience, † a proneness or readiness to obey him, the thing without which (saith * an ancient Writer) Christ can doe none of his Miracles upon our Souls, any more than he could his mighty works among his unbelieving countrey-men) before God will pardon, (though indeed in respect of time there is no sensible priority, but God's pardon and our change go together; at what time soever we repent, or convert sincerely, God will have mercy, i.e. justify.) A farther proof of this, if it be needfull, you may take from the Authour to the Hebrews, Chap. 10. where having said, ver. 14. that Christ by his own suffering perfected for ever them that are sanctified, intimating that they must be sanctified before he perfects them, he addeth a proof, by which these two things are cleared, First, that [to perfect] there signifies [to forgive sins or to justify,] Secondly, that this doctrine of the Priority of Sanctification is agreeable to the description of the second Covenant, Jer. 31. 33. That by perfecting he means justifying or pardoning of sins, 'tis apparent by v. 17. Their sins and iniquities will I remember no more; which must needs be acknowledged to be that part of the testimony that belongs to that part of the Proposition to be proved by it [† he hath perfected for ever] (the former part of the Testimony belonging to the latter part of the Proposition) which may farther thus

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appear:

appear: To *perfit*, in this Author, signifies to Consecrate to Priesthood, (*ch. 2. 10. 5. 9. & 7. 28.*) that being applied to us, is a phrase to note Boldness or Liberty to enter into the *Holies*, *ver. 19.* that again to pray confidently to God, which *ver. 18.* is set to denote Pardon of sin. Which being premised, the second thing also follows, that in *Jeremy 31. 33.* the tenure of the covenant sets Sanctification before Justification: for, * *πρὸς ἡμᾶς*, saith the Apostle, he * *first* said, *I will put my Law into their hearts, and put or write them in their thoughts or minds*, which is Preparatory on God's part to their Sanctification; and then, † *after* the saying of that, * *Also I will no more remember their sins, nor their offences.* Many other Scripture-evidences might be added to this matter, if it were needfull. As for those that make Justification to be before Sanctification, I hope and conceive they mean by Sanctification the sanctified state, the actual performance and practice of our vows of new life, and our growth in grace; and by our Justification that first act of pardon, or Reconciliation in God, and then they say true: but if they mean, that our sins are pardoned before we convert to God, and resolve new life, and that the first grace enabling to doe these is a consequent of God's having pardoned our sins; this is a mistake, which ineffect excludes Justification by faith, which is that first grace of Receiving of Christ, and resigning our hearts up to him, and must be in order of nature precedent to our Justification, or else can neither be condition nor Instrument of it: and besides, this is apt to have an ill influence on Practice, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reform and amend. *He that forsaketh*, i.e. in hearty sincere resolution abandons, the sins of the Old man, *shall have mercy, and none but he.* And then, God will not continue this gracious favour of his, but to those who make use of his assisting grace to persevere in these resolutions of forsaking: so that the Justification is still commensurate to the Sanctification, an act of Justification upon an act of Sanctification, or a resolution of new life; and a con-

Justification
before Sanc-
tification,
in what
sense.

continuance of Justification, upon continuance of the sanctified state.

S. But is not God first reconciled unto us, before he gives us any grace to sanctify us?

C. So far reconciled he is as to give us Grace, and so far as to make conditional Promises of Salvation; but not so as to give pardon or justify actually: for you know, *whom God justifies, those he glorifies, i. e. if they pass out of this life in a justified state, they are certainly glorified; but you cannot imagine that God will glorify any who is not yet sanctified; for without Holiness no man shall see the Lord.* And therefore you will easily conclude, that God justifies none who are un sanctified; for if he did, then supposing the person to die in that instant, it must follow, either that the un sanctified man is glorified, or the justified man not glorified. Any thing else God may doe to the un sanctified man but either save him, or doe somewhat on which saving infallibly follows; and therefore *give him grace* he may, but till that grace be received, and treasured up in an honest heart, he will never be throughly reconciled to him, *i. e. justify or save him.*

S. I pray then from these Promises, set me down the Order of Method used by God in the saving of a sinner.

C. I will. It is this. 1. God gives his Son to die for him, and satisfie for his sins; so that though he be a sinner, yet on condition of a new life he may be saved. Then 2. In that death of Christ he strikes with him a New Covenant, a Covenant of Mercy and Grace. Then 3. According to that Covenant he sends his Spirit, and by the Word (and that Spirit annexed to it) he calls the Sinner powerfully to Repentance: if he answer to that call, and awake, and arise, and make his sincere faithfull Resolutions of new life; God then 4. Justifies, accepts his person, and pardons his sins past: then 5. Gives him more grace, assists him to *doe*, (as before he enabled him to *will*) *i. e. to perform his good Resolutions.* Then 6. Upon continuance in that state, in those Performances, till the hour of death, he gives to him, as to a faithfull servant, a crown of life.

S. The

God reconciled before he gives Grace.

I. Cor. 10
of Romans
Romans 10

God's method in saving a sinner.

ACTS 13

S. The good Lord be thus mercifull to me a sinner. I bless God, and give you many thanks for these Directions, and shall be well pleased to continue you my debtor for the other particular you promised me, till some farther time of leisure, and so intermit your trouble for some small time.

LIB. II.

Señ. I.
Of Christ's
Sermon in
the Mount.

S. The benefit I reaped by your last Discourse, hath not satisfied, but raised my appetite to the more earnest importunate desire of what is yet behind, and in the next place, of the consideration of Christ's Sermon in the Mount, which I have heard commended for an abstract of Christian Philosophy, an elevating of his Disciples, beyond all other men for the practise of virtue: But, I pray, Why did Christ, when he Preacht it, leave the Multitude below, and go up to a Mount, accompanied with none but Disciples?

Why in the
Mount?

C. That he went up to the Mount, was to intimate the matter of this Sermon to be the Christian Law, as you know the Jewish Law was delivered in a Mount, that of Sinai. And that he would have no Auditours but Disciples, it was, 1. Because the multitude followed him not for Doctrines, but for Cures, Chap. 4. 24, 25. and therefore were not fit Auditours of Precepts. 2. Because these Precepts were of elevated nature, above all that ever any Law-giver gave before; and therefore were to be dispensed onely to choice Auditours. 3. Because the Heights and Mysteries of Christianity are not wont to be abruptly dispensed, but by degrees to them* that have formerly made some Progress, (at least have delivered themselves up to Christ's Lectures, entred into his School) i. e. to his Disciples.

* They may
not be 101.

S. What then? are none but Disciples the men to whom this Sermon belongs? and if so, Will it not thence follow, that the Commands contained in it shall oblige onely the Successours
of

of those Disciples, the Ministers of the Gospel, and so all others be freed from that severity?

C. That it was given onely to Disciples then, it is acknowledged; but that will be of latitude enough to contain all Christians: for to be a Disciple of Christ is no more than so; for you know Christ first called Disciples, and they followed him some time before he sent them out, or gave them Commission to Preach, &c. 1. before he gave them the Dignity of Apostles, of which as onely the Pastours of the Church are their Successours, so in Discipleship all Christian Professours. And therefore you must resolve now once for all, that what is in this Sermon said to Disciples, all Christians are concerned in indifferently; it is Command and Obligatory to all that follow him, or retain to him.

S. You have engaged me then to think my self concerned so nearly in it, as not to have patience to be longer ignorant of this my duty.

Will you please then to enter upon the substance of the Sermon, wherein I can direct my self so far as to discern the right Beatitudes to be the first part? I pray how far am I concerned in them?

C. So far as that you may resolve your self obliged to the belief, 1. That you are no farther a Christian than you have in you every one of those Graces to which the Blessedness is there prefixed. 2. That every one of those Graces hath matter of * present Blessedness in it: the word *Blessed* in the front denoting a present condition, abstracted from that which afterwards expresses them. 3. That there is assurance of future Blessedness to all those that have attained to those several Graces.

S. I shall remember these three Directions, and call upon you to exemplify them in the particulars as they come to our hands; and therefore, first, I pray, give me the first of these Graces, what it is.

C. Poverty of Spirit.

S. What is meant by that?

C. It may possibly signifie a Preparation of Mind or Spirit to part with all worldly wealth, a contented-

Who the Auditor of it.

Of the Beatitudes.

All Christians concerned in them at present, and for the future.

Αὐτοὶ οἱ ἐν τῷ παρόντι καὶ ἐν τῷ μέλλοντι. Οὗτοι οἱ ἐν τῷ παρόντι καὶ ἐν τῷ μέλλοντι. Αὐτοὶ οἱ ἐν τῷ παρόντι καὶ ἐν τῷ μέλλοντι.

Trag. incoer. ap. Job. Of Poverty of Spirit.

ness

ness to live poor and bare in this world; but I rather conceive it signifies a lowly opinion of ones self, a thinking my self the meanest vilest creature, *least of Saints, and greatest of sinners*, contrary to that spiritual pride of the Church of *Eodinea*, Rev. 3. 17. which said, she was rich, and increased with goods, and had need of nothing, not knowing that she was wretched, and miserable, and poor, and blind, and naked. This is that infant child temper that Christ prescribes, so absolute and necessary to a Christian, *Mat. 18. 4.* and *Ch. 18. 14.* and that in respect of the Humility of such, *Ch. 19. 4.* and the Little-ness, *Luke 9. 48. i.e.* being in our own conceit (which I conceive is meant here by the phrase [*in spirit*]) the least, and lowest, and meanest, and (as children) most impotent, insufficient of all creatures.

The present
blessedness
of it.

Q. *What now is the present Blessedness of such?*
A. It consists in this. 1. That this is an amiable and lovely quality, a charm of love amongst Men, wherever 'tis met with; whereas on the other side, pride goes hated, and cursed, and abominated by all, drives away servants, friends, and all but flatterers.

The future.

2. In that this is a seed-plot of all virtue, especially Christian, which thrives best when 'tis rooted deep, i.e. in the humble lowly heart. 3. Because in both the Promise of Grace, [*God giveth grace to the humble, but on the contrary, resisteth the proud.*]

* Answer.

Q. *What assurance of future Blessedness is there to those that have this grace?*

A. It is express in these words, [*for theirs, or * of them, is the Kingdom of Heaven*], which, I conceive, signifies primarily, that Christ's Kingdom of grace, the true Christian Church, is made up peculiarly of such: As in the answer of Christ to *John*, *Mat. 11. 5.* (away of assuring him that he was the Christ) 'tis in the close, [*the poor are Evangelized, or wrought on by the Preaching of the Gospel; and as Mat. 18. 4. He that shall humble himself as this child, the same shall be greatest in the Kingdom of God, i.e. a prime Christian, or Disciple of Christ, and Chap. 19. 14. for * of such (which is a like phrase parallel to [*of them*] here) is the Kingdom*]

dom of Heaven, i.e. the Church, into which he therefore commands them to be permitted to enter by Baptism, and chides his Disciples for forbidding them. Thus is the Kingdom of Heaven to be interpreted in Scripture in divers places of the New Testament, which you will be able to observe when you read with care.

S. But how doth this belong to future blessedness?

C. Thus, that this Kingdom of Grace here is but an inchoation of that of Glory hereafter; and he that lives here the life of an humble Christian, shall there be sure to reign the life of a victorious Saint.

S. What is Mourning?

C. Contrition, or godly sorrow conceived upon the sense of our wants and sins. Of Mourning.

S. What wants do you mean?

C. Spiritual wants, 1. Of original immaculate Righteousness, and Holiness and Purity. 2. Of Strength and Sufficiency to do the duty which we owe to God our Creatour, Christ our Redeemer, and the Spirit our Sanctifier. For Wants.

S. What sins do you mean?

C. 1. Our Original depravedness, and proneness of our carnal part to all evil. 2. The actual and habitual sins of our unregenerate; And 3. The many slips and falls of our most regenerate life. For Sins.

S. What is the present felicity of these Mourners?

C. That which results from the sense of this blessed temper, there being no condition of soul more wretched, than that of the senseless obdurate sinner, that being a kind of numbness, and lethargy, and death of soul; and contrariwise, this feeling, and sensibleness, and sorrow for sin, the most vital Quality, (as it is said of feeling, that it is the sense of life) an argument that we have some life in us, and so true matter of joy to all that find it in themselves. And therefore it was very well said of a Father, * Let a Christian man grieve, and then rejoice that he doth so. Besides, the mourning soul is like the watered earth, like to prove the more fruitful by that means. The present felicity of Mourners.

* Doleat homo Christianus & de dolore gaudeat. Any.

S. What

S. *What is the assurance of future felicity that belongs to this Mourner?*

The future.

C. 'Tis set down in these words, [*for they shall be comforted.*] Christ who hereafter gives, now makes promise of comfort to such; the *reaping in joy* belongs peculiarly to them that *sow in tears*, and godly sorrow *worketh Repentance to salvation*, when all other *worketh death*. And besides, this assurance arises from the very nature of Comfort and Refreshment, (by which the joys of heaven are express) of which none are capable but the sad disconsolate *Mourners*; nor indeed is *Heaven* (the vision of God, and revelation of his favour) matter of so much Bliss, as when it comes to those that wanted *Comfort*, and when it *wipes away all tears from their eyes*, who *went mourning (all the day)* all their life long.

Of Meekness.

In relation to God.

S. *What is Meekness?*

C. A softness and mildness and quietness of Spirit, expressing it self in many passages of our life: 1. In relation to God, and then it is a ready willing submission to his will, whether to believe what he affirms, be it never so much above my reason; (*the captivation of the understanding to the obedience of Faith*) or to doe what he commands, and then 'tis Obedience; or to endure what he sees fit to lay upon us, and then 'tis Patience, cheerfulness in affliction, contentedness with our lot whatsoever it is, (contrary to all murmuring and repining, and enmity to the Cross, and all restless unsatisfiedness) the being *dumb or silent to the Lord*, Psal. 37. 7. and resolving with old *Eli*, *It is the Lord, let him doe what seemeth him good*. All which, Faith, Obedience, Patience, though they be vertues of themselves, distinct from Meekness strictly taken, may yet be very fitly reduced to that head, inso-much as Meekness moderates that wrath, which would by consequence destroy them. 2. In relation to men, whether Superiours, Equals, or Inferiours. If they be our Superiours, then 'tis modesty, and humility, and reverence to all such in general, (at least reductively; Meekness being an adjunct and help to those vertues, removing that which would hinder

To Men;
Superiours.

hinder them:) but if withall they be our lawfull Magistrates, then our Meekness consists in Obedience, active or passive, adding all their legal commands, and submitting (so far at least, as not to make violent resistance) to the punishments which they shall inflict upon us, when we disobey their illegal, in quietness of spirit, and not being given to changes; the direct contrary to all *speaking evil* of dignities, but especially to Sedition, and taking up of Arms against them: which of what sort soever it be, though we may flatter our selves that we are onely on the defensive part, will bring upon us *condemnation*, Rom. 13. 2. For although it be naturally lawfull to defend my life from him that would unjustly take it away from me, yet if it be the lawfull supreme Magistrate that attempts it, I must not defend my self by assaulting of him, for that is not to *defend* onely, but to *offend*; and God forbid that, though it were to save my own life, I should *lift up my hand against the Lord's Anointed*. It is true, *Defensive Wars* may be possibly lawfull at some time, when *Offensive* are not; but of Subjects against their Sovereign neither can, because if it be *War*, it will come under the phrase, *Resisting the power*, Rom. 13. and so be damnable, and quite contrary to the Meekness here, and (farther) to all such *Oaths*, which in every *Kingdom* are taken by the Subjects to the Supreme Power, as that of *Allegiance*, &c.

S. *Wherein doth Meekness towards our Equals consist?* Equals.

C. Those may be our friends, or our enemies, or of Friends.
a middle nature. If they be our friends, then Meekness consists, 1. In the not provoking them; for the *wrath of Man worketh not the will of God*, Jam. 1. 20. 2. In bearing with their infirmities. 3. In kind, mild, discreet reproof of them; and 4. In Patience and Thankfulness for the like from them again. 5. In submitting one to another in love, every one thinking another better than himself.

S. *But what if they be our Enemies?*

C. Then it is the Meek Man's part to love to doe Enemies.
good, and bless and pray for them; in no-wise to recompense

recompense evil with evil, injury with injury, contumely with contumely, in no-wise to avenge ourselves, but to overcome evil with good.

S. What if they be neither our friends nor foes?

Neither.

C. Then meekness consists in humble, civil, modest behaviour towards them; neither striving and contending for trifles, or trespasses, or contumelies, nor molesting with vexatious suits, nor breaking out into causeless anger, *proud wrath*, as *Salomon* calls it, rage or fury, nor doing ought that may provoke them to the like.

The injured.

S. But there is yet another notion of my Equals considerable, those to whom I have done injury: What is Meekness towards them?

C. It consists in acknowledging the fault, and readincts to make satisfaction, in going and desiring to be reconciled to such a brother, and willingly submitting to all honest means tending to that end.

Inferiours.

S. What is the duty of Meekness toward Inferiours?

C. Condescending, kindness, lovingness, neither oppressing nor tyrannizing, nor using imperiousness, nor taking the rod when it may be spared, nor provoking to wrath Servants, Subjects, or Children.

S. Is there any other branch of Meekness, which my questioners have not put you in mind of to communicate to me?

Meekness of the understanding.

C. There is one branch of it scarce toucht yet, the Meekness of our Understanding, in submitting our opinions to those that are placed over us by God: which though it be, in strict speaking, the vertue of Humility and obedience, and not the formal elicite act of Meekness; yet Meekness being ordinarily, and sometimes necessarily, annexed to these acts of those vertues, I shall place them reductively under Meekness.

S. What must this Meekness of our understandings be?

In several cases.

C. The properest rules for the defining it will be these. 1. That where, in any matter of Doctrine, the plain word of God interposes it self, there we must most readily yield, without Demurs, or Resistance. But 2. If it be matter neither defined, nor pretended to be defined in Scripture, then with each particular Man among us, the definitions of the Church wherein we live must

must carry it, so far as to require our yielding and submission; and with that Church which is to define it (if it come in lawfull assembly to be debated) the tradition of the *Universal*, or opinion of the *Primitive Church* is to prevail, at least to be hearkned to with great *Reverence* in that debate; and that which the greater part of such a lawfull Assembly shall judge to be most agreeable to such rule, or (in case there is no light to be fetcht from thence, then) that which they shall of themselves according to the wisdom given them by God agree upon to be most convenient, shall be of force to oblige all inferiours, 1. not to express dissent, 2. to obedience. But 3. if Scripture be pretended for one party in the debate, and the question be concerning the interpretation of that Scripture, and no light from the Scripture it self, either by surveying the context or comparing of other places, be to be had for the clearing it, then again the judgment of the *Universal*, or my particular Church, is to be of great weight with me; so far as (if it so command) to inhibit my venting my own opinion either publicly or privately, with design to gain *Profelytes*: or if all liberty be absolutely left to all in that particular, then Meekness requires me to enjoy my opinion so, as that I judge not any other contrary-minded.

S. But what if the particular Church wherein I was baptized shall fall from its own stedfastness, and by authority, or law, set up that which, if it be not contrary to plain words of Scripture, is yet contrary to the Doctrine or Practice of the *Universal Church* of the first and purest times, what will Meekness require me to doe in that case?

C. Meekness will require me to be very wary in passing such judgment on that Church; but if the light be so clear, and the defection so palpably discernible to all, that I cannot but see and acknowledge it, and in case it be true, that I am actually convinc'd, that the particular Church wherein I live is departed from the Catholick Apostolick Church, then, it being certain that the greater authority must be preferred before the lesser, and that next the Scripture the Catholick

H

Church

Church of the first and purest times (especially when the subsequent ages do also accord with that for many hundred years) is the greatest Authority, it follows that Meekness requires my Obedience and Submission to the Catholick Apostolick Church, and not to the particular wherein I live, so far, I mean, as that I am to retain that Catholick, Apostolick, and not this novel, corrupt, not Catholick Doctrine: and if for my doing so I fall under persecution of the Rulers of that particular Church, Meekness then requires me patiently to endure it, but in no case to subscribe to, or act any thing which is contrary to this Catholick Doctrine.

S. But what if I may not be permitted to live in that particular Church without this submission, or such atting, what doth the Doctrine of Meekness then advise?

C. If the meaning of your words [*may not be permitted to live*] be, that they will put me to death, then Meekness saith, I must meekly bear the loss of life it self and so follow Christ. Or if the meaning be, that they will banish me out of the Kingdom, I must venture my cause with God, and meekly submit to that punishment also, and depend on God's Providence for my Preservation in some other. Or if the meaning be, that they will devert me of my possessions, mulct or otherwise punish me, the answer is still clear, because all these are less than the one loss of life is supposed to be.

S. But what if they shall excommunicate me? hath the Doctrine of Meekness any salve for me then, or any thing which it requires of me?

C. Yes, meekly to lie under that Censure, supposing that I am not excommunicate from the Catholick Apostolick Church of Christ by any such Censure, but rather so much the more firmly united to it by this means. Nor am I obliged in this case to seek out some other particular Church, which will receive me into their Communion, out of which this hath ejected me; but to submit to that lot contentedly which God permits to befall me in the discharge of a good Conscience. And in this case, as long as I continue constant to the Doctrine of the Catholick Church, and main-
tain

tain the inward Communion (that of Charity) with all the true Church of God, wheresoever they are, and with all particular Churches (and even with this which hath excommunicated me) so far as to embrace them with the arms of Christian Charity, to joyn even with erroneous Churches so far as they are not erroneous, i.e. to embrace all Catholick Truth wheresoever it is, separating onely from the corruptions of it, (and that too onely because they will not permit me externally to joyn with them in the Catholick truths and communion, unless I will profess to joyn in their corruptions also) in this case, I say, it is no fault of mine if it should so happen, that I live in no external publick communion at all. The true Christian thus patiently abiding the good pleasure of God, ceaseth not to be such, by being cast upon a desert, or other equal Hermitage in the midst of men, and Christians. Though after all this, if there be any purer Church that will receive me, or if any Church equally corrupt will yet give me liberty to joyn with them in the Publick Service of God, without complying or joyning with them (or seeming and appearing, to the scandal of others, so to doe) in their corruptions, I doubt not but it is lawfull for me to associate with them, unless my particular calling or condition be such, as that (by some accident) some sin be consequent to my doing thus, as the forsaking those which I am bound to cleave to, and the like.

S. But what if this particular erroneous Church of which I am, do not excommunicate or exclude me from her communion, what doth Meekness then prescribe in respect of that communion?

C. To communicate with her in all but her corruptions. My meaning is this, some other Obligations there are upon every Christian (wherein Meekness interposeth not) which do require me not to depart from any Catholick Apostolick truth or practice, at least not to submit to (or act) the contrary, or to doe any thing which is apt to confirm others in so doing, or to lead those that doubt (by my example) to doe what they doubt to be unlawfull. For in all these particu-

lars, the Christian law of scandal obliges me, not onely not to yield to any schism from the Catholick Apostolick Church, or other the like corruption, but not to doe those things by which I shall be thought by prudent men to doe so. And therefore thus far I must abstain. But this caution being given and observed, Meekness then requires me, as far as I may without breach of these Obligations, to communicate with that particular Church, as long as I live in her arms; but permits me also to seek out for some purer Church, if that may conveniently be had for me. Nay, if I am by my calling fitted for it, and can prudently hope to plant (or contribute to the planting) such a pure Apostolick Church, where there is none, or to reconcile and restore peace between divided members of the Church Catholick, my endeavour to doe so is in this case extremely commendable, and that which God's providence seems to direct me to by what is thus befallen me.

S. But there is one case yet that seems not to have been mentioned; I shall now gather it up as pertinent to my former questions about the meekness of the understanding, though to those which I have since proposed not altogether so agreeable: and it is this, what if there be on both sides great probabilities, but no demonstration from Christian Principles, or interposing of the Church universal or particular, which way will Meekness then direct me to propend or incline?

C. That which must then direct me is mine own Conscience, to take to that which seems to me most probable; and in that my Meekness hath nothing to doe, nor can it oblige me to believe that which I am convinced is not true, nor to disbelieve that which I am convinced is true: but yet before I am thus convinced, Meekness will give me its directions, not to relie too overweeningly on my own judgment, but to compare my self with other men, my Equals, but especially my superiours, and to have great Jealousies of any my own singular opinions, which (being represented to others as judicious as my self, together with the reasons that have perswaded me to them) do not to them prove perswasive; nay,

may, after I am convinced, Meekness may again move me to hearken to other reasons, that other men judge more prevailing, and, if occasion be, to reverse my former judgment thus past upon that matter; it being very reasonable for me (though not to believe what I am not convinced of, yet) to conceive it possible for me not to see those grounds of Conviction which another sees, and so to be really mistaken, though I think I am not: and then what is thus reasonable to be concluded possible, my Meekness will bid me conclude possible, and having done that, advise me to chuse the safer part, and resolve rather to offend and err by too much flexibility than too much perverseness; by meekness, than by self-love.

S. *What is the present felicity of the meek man?*

C. 1. The very possession of that grace, being of all others most delightfull and comfortable, both as that that adorns us and sets us out beautifull and lovely in the eyes of others, (and is therefore called the ornament of a meek and quiet spirit, 1 Pet. 3.4.) and as that that affords us most matter of inward comfort. As for example, that part of meekness which is opposed to revenge, and consists in bearing, and not retributing of injuries, this to a spiritual-minded man is matter of infinite delight, 1. In conquering that mad, wild, devilish passion of revenge, getting victory over ones self, which is the greatest act of valour, the thought of which is consequently most delightfull. 2. In conquering the enemy, of which there is no such way as the * *soft answer*, which saith the Wise man, *turneth away wrath*; and *feeding the hungry* enemy, which, saith S. Paul, is the *heaping live coals upon his head*; and that the way that Metallists use to melt those things that will not be wrought on by putting of fire under them, which he farther expresses by *overcoming evil with good*. 3. In conquering or outstripping all the Jewish and Heathen world, which had never attained to the skill of *loving of enemies*, (at the least of thinking it a duty) which is a peculiar pitch * of Christianity to which they are elevated by Christ: and the honour of this must needs be a most

The meek man's present felicity.

* *Oppis vord-
out eion
la troi Xpi.
Æschyl. Pro-
met. v. 11.
Æschyl. 11.
Æschyl. 11.*

* *Amicos
diligere om-
nium est, in-
imicos solo-
rum Christi-
anorum.*
Tertul.

pleasant thing. 2. It is matter of present felicity to us, in respect of the Tranquillity and Quiet it gains us here within our own breasts, a calm from those storms that Pride and Anger and Revenge are wont to raise in us. And 3. in respect of the quiet peaceable living with others, without strife and debate, without punishments and executions, that are the portion of the seditious, turbulent, disobedient spirits. Which is the meaning undoubtedly of the Promise in the Psalmist, *the meek shall inherit the earth*, i.e. shall generally have the richest portion of the good things of this life; from whence this place in the Gospel being taken, though it may be accommodated to a spiritual sense, by interpreting the Earth for the * *land of the living*, yet undoubtedly it literally notes the land of *Canaan*, or *Judea*, which is oft in the Old and New Testament called the *Earth*: and so then the Promise of *inheriting the Earth* will be all one with that annexed to the fifth Commandment, *that thy days may be long in the Land which the Lord thy God giveth thee*; i.e. a prosperous long life here is ordinarily the meek man's portion, which he that shall compare and observe the ordinary dispensations of God's Providence, shall find to be most remarkably true, especially if compared with the contrary fate of turbulent seditious persons. Although sometimes God in his wisdom permit it to be otherwise, for the punishing of a wicked nation (which can have no greater punishment than that of a Civil war, wherein the meek man oft suffers most, and is survived by the turbulent) or for some other reason in his economy.

Hi. assurance of future. S. But if this reward belong to the meek in this life, what assurance of future felicity can be have, there being no other promise to him, but that he shall inherit the earth?

A. C. The temporal reward can no ways deprive him of the eternal; but as the temporal *Canaan* was to the *Jes* a type, and to them that obeyed a pledge, of the eternal, so is the earth here a real inheritance below, and a pawn of another above: and this is the meek man's advantage, (above many other duties,) a double

Canaan

Canaan is thought little enough for him, the same felicity in a manner attending him which we believe of *Adam*, if he had not fallen, a life in *Paradise*, and from thence a transplantation to Heaven. The like we read of them that part with anything dear to them for Christ's sake, or in obedience to Christ's command, (which I conceive belongs especially to the meek, patient endurer of Christ's Cross, and to the liberal-minded man) he shall have a hundred fold more in this life, and in the world to come everlasting life; and unless it be here to the meek (or to Godliness in General, 1 Tim. 4. 8.) we meet not with any other temporal promise in the New Testament. And therefore this place here may be resolved very well to be parallel to that other, not onely in the hundred-fold, or inheritance in this life, but in that addition also of everlasting life after this. Besides other places of Scripture there are that intimate the future reward of the meek, as where it is said to be in the sight of God of great price; and that if we learn of Christ to be meek, we shall find rest to our souls: and even here the blessedness in the front, noting present blessedness, cannot rightly doe so, if there were no future reward also belonging to it, it being a curse, no blessing, to have our good things, with *Dives*, or, with the Hypocrite, our reward in this life, and none to expect behind in another.

S. What then is the fourth grace?

C. Hungring and thirsting after Righteousness.

S. What is that? And 1. What is meant by Righteousness?

Of hung-
ring and
thirsting
after Right-
eousness.

C. It is of two sorts. 1. *Inherent*, and then *Imputed*: the *inherent*, imperfect; proportioned to our state, consisting in the mortifying of sins and lusts; and in some degrees of holy new life; the *imputed* is Christ's righteousness accepted as ours, which is, in plain words, the pardon of our sins, and acceptation of our persons in Christ.

S. What is hungring and thirsting?

C. You may join them both together, and make them one common appetite of both those kinds of

Righteousness. Or, if you please, you may more distinctly let them thus, that *hungering* is an earnest appetite, or desire of food, and here in a spiritual sense is apportioned to the first kind of Righteousness, that of God's sanctifying grace, which is as it were bread or food to the soul, to sustain it from perishing eternally: and so *hungering* after righteousness is an eager, impatient, unsatisfiable desire of grace, of sanctity to the soul, and that desire attended with prayer and importunity to God for the obtaining of it.

S. *What is thirsting after righteousness?*

C. Thirsting is a desire of some moisture to refresh, and is here apportioned to that second kind of righteousness consisting in pardon of sin, which is the refreshing of the panting soul mortally wounded, and so like the Hart in the *Psalmist*, *longing after the water brooks*, to allay the fever consequent to that wound, to quench the flame of a scorching conscience; and so *Thirsting after righteousness* is a most earnest desire of pardon, and petitioning for it from God in Christ, and never giving over that importunity, untill he be inclined to have mercy.

S. *What present felicity can there be in this Hunger and Thirst?*

The present
felicity of
such.

C. As appetite or stomach to meat is a sign of health in the body; so is this hunger in the soul a vital quality, evidence of some life of grace in the heart, and in that respect matter of present felicity: whereas on the other side, the decay of appetite, the no manner of stomach, is a pitious consumptive symptome, and most desperate prognostick; and not caring for grace or pardon, for Sanctification or Justification, the most mortal desperate condition in the world.

S. *What assurance of future happiness attends this Hungering?*

The future.

C. As much as God's promise of filling can afford. Nay, proportionably to the two parts of the appetite, the state of glory is full matter of satisfaction to each: there is there perfect holiness without mixture of infirmity or carnality, answerable to the hungering after inherent

herent righteousness; and there is there perfect final pardon and acquittance from all the guilt and debt of sin, and so the thirst of imputed righteousness is satisfied also. So that he that hath no other hunger or thirst but these, shall be sure to find satisfaction; which they that set their hearts upon carnal worldly objects, hungering after wealth and secular greatness, lusts, &c. shall never be able to arrive to, either here or hereafter: such acquisitions being here; if attained to, very unsatisfying, the more we have of them, the more we desire to have; and in another world there is no expectation of ought that shall be agreeable to such desires.

S. *What is Mercifulness?*

C. Abundance of charity, or goodness, or benignity: there being in the Scripture-style * two words near kin to one another, justice and mercifulness ordinarily going together; but the latter a much higher degree than the former: the first signifying that legal charity, that both the Law of Nature and Moses require to be performed to our brethren; but the second an abundance or supereminent degree of it: expressions of both which we have, *Rom. 5. 7.* under the titles of the *righteous man*, and the *good man*.

Of mercifulness.
* צדק
and יסוד,
δικαιοσύνη
and ελεημοσύνη.

S. *Wherein doth this Mercifulness express it self?*

C. In two sorts of things especially; 1. *Giving*, 2. *Forgiving*.

S. *In giving of what?*

C. Of all sorts of things that our abilities and others wants may propose to us: such are, relief to those that are in distress, ease to those in pain, alms to poor house-keepers, vindication of honest Mens reputation when they are slandered; but above all to mens souls, good counsel, seasonable reproofs, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldly afflictions, but especially of temptation, strengthening in the ways of God, and whatsoever may tend to the good of any Man.

In giving.

S. *What mean you by forgiving?*

C. The not avenging of Injuries or Contumelies,

In forgiving.

not

not suffering their trespasses against Men, nay, nor sins against God, to cool or lessen my Charity and Mercy to them, but loving and compassionating, and shewing all effects of true Christian mercy (such especially as may doe them most good) as well to enemies and sinners, as to friends.

The present
Felicity of
the Merciful.

S. *What is the present felicity that attends this grace?*

* ΑΛΛΗΛΟΥΙ
α, ιουδαϊσ
Pythag.

C. The present delight of having made another Man happy, of rescuing a poor soul wrestling with want, &c. from that pressure, of repleving him that was, as it were, appointed to die; this is certainly the most ingenuous pleasure in the world. 2. The gloriousness of so doing; a kind of God-like act; one of the * two things which a Heathen could say were common to us with God; especially if it be an act of ghostly mercy, an alms, a dole, a charity to the Soul: to rescue a poor sinner dropping into the pit, reeling into Hell, by conference, advice, examples of heavenly life, not onely to save my life, but others also; this is in a manner to partake of that incommunicable title of Christ, that of Saviour; such a thing to which (saith † Aristotle) as to an heroic quality belongs not praise, but pronouncing blessed; according to that of St. Paul from our Saviour, *It is more blessed to give than to receive*: which supposes that it is a blessed thing to give.

† Οὐκ ἔστιν
ἔμμεν ἀλλ'
μακαριοί
εσμεν.

S. *What assurance is there of future blessedness to such?*

The future,

C. The greatest in the world, from this promise next, [*they shall obtain mercy.*] God's punishments are mostly answerable to our sins, he thinks good to give us a sight of our transgressions by the manner of his inflictions, and so he is also pleased to apportion his rewards to our graces, mercy to the mercifull most peculiarly; by Mercy meaning, 1. Acts of bounty, liberality from God, to wit, temporal abundance (the common portion of the Alms-giver) and spiritual abundance of grace, of strength in time of temptation. 2. Mercy in-forgiving, pardoning, not imputing our sins. Upon which ground it is, that in the form of Prayer which he hath himself prescribed us, he annexeth the forgiving of all trespassers against us, to

our

our prayer for forgiveness to our selves, as the condition without which we may not hope for such forgiveness.

S. What is purity in heart ?

C. The heart signifies the inner man, and especially the practical part, or principle of action. And the purity of that is of two sorts : the first, that which is contrary to pollution ; the second, that which is contrary to mixture ; as you know water is said to be pure when it is clean, and not mudded and defiled, and wine is said to be pure when it is not mixt. In the first respect it excludes Carnality, in the second Hypocrisy.

Of purity of heart.
Two sorts of it.

* *Anglos.*

S. When may a Man be said to be pure in heart in the first sense ? The first.

C. When not onely in the members or instruments of action, but even in the heart, all parts of carnality or worldliness are mortified. As when we neither are guilty of actual uncleanness, nor yet consent to unclean desires ; nay, feed not so much as the eye with unlawfull objects, or the heart with filthy thoughts : and because there be other pieces of carnality besides, as strife, faction, sedition, &c. yea, and pride, and the consequents of that ; all these must be wrought out of the heart, or else we have not attained to this Purity, but are in the Apostles phrase, 1 Cor. 3. 3. *still carnal.* And so for worldliness (for earth you know will pollute also) when I not onely keep my self from acts of injustice and violence, but from designs of oppression, nay, from coveting that which is another's ; and so likewise for Satanical injections, when I give them no manner of entertainment, but reject them, suffer them not to stay upon the soul, and so to defile it.

S. When may I be said to be pure in heart in the second sense ? The second.

C. When I attain to sincerity ; when I favour not my self in any known sin, double not with God, divide not between him and my own lust, own ends, own interests, between God and Mammon, God and the praise of men, &c. For this is sure a main part of the damning

damning sin of hypocrisie, against which there are so many woes denounced, (not the appearing to others less sinfull than we are, for that is not more unpardonable, but less damning than open, profess, avowed, scandalous sinning ; but) the *balting between God and Baal*, the not loving and serving God with all our heart, the admitting other rivals with him into our hearts.

S. But is no man to be thought a good Christian that hath either carnality or hypocrisie in him ?

C. None that is either carnal or hypocrite. But the truth is, as long as we live here, and carry this flesh about us, somewhat of carnality there will remain to be daily purged out ; and so also some doublings, some relicks of hypocrisie ; somewhat of my self, my own credit, my own interests still secretly interposing in my godliest actions. But these (so they be not suffered to reign, to be the chief masters in me, to carry the main of my actions after them) may be reconcileable with a good estate, as humane frailties, not wasting sins.

S. What is the present felicity that belongs to such ?

The present
felicity of
the Pure.

C. To the first sort of purity belongs, 1. that contentment that results from having overcome and kept under that unruly beast, the carnal part, and brought it into some terms of obedience to the spirit. 2. The quiet and rest that proceeds from purity of heart, contrary to the disquiets and burnings that arise from unmastered lusts. 3. The ease of not serving and tending the flesh, to *obey it in the lusts thereof*. 4. The quiet of Conscience, absence from those pangs and gripings that constantly attend the commission of carnal sins. The same may in some measure be affirmed of all the other branches of the first kind of purity. And for the second, as it is opposite to mixture or hypocrisie, the conscience of that is matter of great serenity of mind, of Christian confidence and boldness towards God and Man : when I have no intricacies, Meanders, windings and doublings within me, when I need no disguises or artifices of deceit, but can venture my self naked and bare to God's eye,

eye, with a, *Prove me; O Lord, and try me, search out my reins and my heart*; and so to men, when I fear not the most censorious strict survey, have a treasure of confidence, that I dread not the face of any Man, have no pains, no agonies, for fear of being reprehended, which the hypocrite is still subject unto.

S. *What is the reward apportioned to purity hereafter?*

C. The Vision of God, which, 1. None but the pure are capable of; and, 2. Which hath no matter of felicity in it but to such. The future.

S. *Why are onely the pure capable of the sight of God?*

C. Because God is a Spirit; and cannot be seen by carnal eyes, till they be cleansed and purged, and in a manner spiritualized; which though it be not done thoroughly till another life, yet purity here, such as this life is capable of, is a most proper preparative to it: and therefore is said to be that *without which no man shall see the Lord*; which you know is affirmed of holiness, Heb. 12. 14. which word in that place signifies the very purity here spoken of.

S. *Why hath the Vision of God no felicity in it but to the pure?*

C. Because a carnal faculty is not pleased with a spiritual object; there must be some agreeableness, before pleasure is to be had, and that pleasure is necessary to felicity.

S. *What is meant by Peace-making?*

C. The word Peace-makers signifies no more than peaceable-minded men. The notion of *making* in Scripture-pharse belonging to the bent of the Soul; as to make a lie, is to be given to lying, to practise that sin, to be set upon it. So, *to do* (which is in the Greek, *to make*) *righteousness and sin*, 1 John 2. 29. and 3. 4. notes the full bent and inclination of the soul to either of them. So *to make peace*, both here, and, Jam. 3. 18. is to have strong hearty affections to peace. Of Peace-making.

S. *Wherein doth this peaceable affection express it self?*

C. In many degrees; some in order to private, some to publick peace; some to preserve it where it is, some to reduce it where it is lost. Many degrees of it.

S. *What*

S. *What degrees of it in order to private peace?*In order to
private
Peace.

C. 1. A command and victory over ones Passions, especially Anger and Covetousness: the former being most apt to disquiet Families, the latter Neighbourhoods. The angry Man will have no peace with his servants, children, nay Wife and Parents, any that are within the reach of his ordinary conversation: and the Covetous Man will contend with any near him, that have any thing that he covets. 2. A Charitable or favourable opinion of all Men, and actions that are capable of candid interpretation; Jealousies in the least Societies being the most fatal enemies to peace, and such as foment the least discontents into the mortallest feuds and hatreds. 3. An apertness and clearness of mind, in a friendly debate (with friends or neighbours) of any actions which have past subject to misconstruction, without all concealing of grounds of quarrel; not suffering them to boil within, but discreetly requiring an account of all such dubious accidents of those who are concerned in them. 4. The resolving against contentions and litigations in Law as much as is possible, being rather content to suffer any ordinary loss, than to be engaged in such ways of vindication, or righting our selves, and in greater matters referring it to Arbitrement of honest neighbours, rather than to bring it to Suit. 5. Expressing a dislike to flatterers, whisperers and backbiters, and never suffering our affections to be altered by any such. By these you will guess of other degrees also.

To publick.

S. *What in order to publick peace?*

C. 1. Contentment in our present station, and never fastning our ambition and covetise on any thing which will not easily be attained without some publick change or innovation. 2. Willing Obedience to the present Government of Church or State. 3. Patience of the Cross, or preparation for that Patience, and resolving never to move a State to get my self from under any pressure. 4. Resolving on the truth of that sacred Dictate, That the faults and infirmities of Governours are by God permitted for the punishment

ment of the people; and that consequently they are to be looked on not in a direct line, onely (or chiefly) to censure them, but in order to reflexion on our selves, to observe what in our selves hath so provoked God to punish us. 5. The not thinking our own opinions in Religion (such as are not of Faith) of such importance, as either to deny Salvation or Communion to any that differ from us. 6. Modesty and Calmpness in disputing. 7. Not affixing holiness to opinions, or thinking them the best Men that are most of our persuasions. 8. The not defining too many things in Religion. And many others you will judge of by these.

S. *What to preserve it where it is?*

C. 1. Valuing of it according to its true estimation, as that which is in the eyes of Men very amiable, and in the sight of God of great price, and as that which is to every particular Man the same thing in many respects (of his estate, his reputation, his bodily conveniences, and oft life it self) which bodily health is in one of those respects onely. 2. Considering how insensibly it may be lost, and with how great difficulty recovered again, and how near to a Hell this life is without it. 3. Prudent watching over it, and over those that are enemies to peace. 4. Not being easily provoked, but overcoming strife with mildness, or kindness, *the soft answer, &c. and overcoming evil with good.* 5. Praying constantly to God the Authour of Peace for the continuance of this beloved creature of his among us.

To preserve it where it is.

S. *What to recover it when it is lost?*

C. 1. Humbling our souls, amending our lives, searching out those peculiar reigning sins that have made this blessing too good for us to enjoy, and so making our peace with God first. 2. Examining (every Man single) what I have contributed toward the removing of it, whom I have slandered, &c. and repairing what I have thus done by Confession and Satisfaction. 3. By incessant Prayer to God fetching it back again.

To recover it when 'tis lost.

S. *What is the present felicity that belongs to such?*

The present felicity of the Peacemaker.

C. 1. The

The present
felicity of
the Peace-
maker.

C. 1. The present rest and peace, the greatest of all worldly pleasures, and which is (as I said) as health in the body, the foundation of all other superstructions of temporal joy. 2. The Conscience of the charitable offices done to all others by this means. 3. The honour of being like God in it, who is the God of Peace, and like Christ, who came on this errand to this earth of ours, to make peace between the greatest enemies, his Father and the poor sinners soul.

S. What is the reward appointed to Peaceableness hereafter?

The future.

C. 1. God's acknowledgment of us, as of those that are like him. 2. Pardon of sins, and eternal rest and peace hereafter.

S. To whom doth the last Beatitude belong?

Of Persecu-
tion for
righteousne-
s sake.

C. To those, 1. that are persecuted for righteousness sake, 2. That are reviled falsely for Christ's sake.

S. How do these differ one from the other?

* Διωγμὸς.

Reviling.

C. Onely as a more general word, and a more special. * Persecution signifies properly and strictly, being pursued, and driven, and hunted as noxious beasts are wont; but in common use noteth whatever calamity or affliction the malice or tyranny of others can lay on us: and Reviling is one special kind of it, which is most frequently the true Christian's lot, because, 1. Those that have no strength or power to inflict other injuries, have yet their weapons of their malice always in readiness. 2. Because they who are not good Christians themselves, do in their own defence think themselves obliged to defame those that are; their good actions, when they are silent, seeming so reproachfull to them, made to reprove their thoughts, *Wisd.* 2. 14. And so they endeavour by their tongues to revenge themselves upon them, to redeem their reputation by that means.

S. But what is meant by the phrases, [for righteousness sake] and [falsely for my sake ?]

Falsly for
Christ's sake.

C. Those words contain a restraint or limitation of the subject to this purpose; that the Beatitude belongs not to those indefinitely that are persecuted and reviled (for many may thus justly suffer as thieves, as murderers, evil doers, busie bodies, *1 Pet.* 4. 15. and receive little joy or blessedness in that) but to those peculiarly that

that are true Christians. And that either 1. for some good action, wherein their Christianity and the testimony of a good Conscience is concerned; as when men are reviled, or persecuted, because they will not either totally forsake and Apostatize from Christ, or in any particular occurrent offend against him (or when some such Christian performance brings this consequent persecution or reproach upon them.) Or 2. for some indifferent sinless action, which though it be not done in necessary obedience to Christ; yet bringing unjust persecution or reviling falsely upon them, may, (though in an Inferiour degree) belong to this matter: and in that case the persecution that so falls on them, will be thought to be permitted by our wife and good God, and disposed, or ordered by him for our *Beatitude*, i. e. for the benefit of us as Christians; either as a chastisement of our other sins, that we may not be condemned with the world; or as a means of trial, whether we will bear it patiently and Christianly.

S. Wherein doth the present felicity of such consist?

C. 1. In having their evil things in this life, that so all their good things, their reward, may remain on arrears, unpaid till another life. *2.* In the honour and dignity of suffering for Christ's sake. *3.* In conformity with the ancient *Prophets* and *Champions* of God in all ages. *4.* In the comfort that proceeds from this evidence and demonstration of our being true Christians; for that is the meaning of [*yours is the Kingdom of heaven*] i. e. the state of Christians, or the true Christian state. It being a Christian Aphorism, that God *Chastens every Son*, Heb. 12. 7. and that the good things that are made good to Christians here, shall be *with persecution*, Mar. 10. 30. *5.* In this pledge of God's favour to us, in that we are *thought worthy to suffer shame for his name*. *6.* In the assurance of a greater Reward hereafter, proportioned to our sufferings here.

The present felicity of the persecuted.

S. What is the reward hereafter, apportioned to this?

The future.

C. A greater degree of glory in Heaven.

*S. You told me, at your entering on the Beatitudes, that I was *in* farther to believe my self a Christian, than I should*

find all and every of these Graces in me to which these Beatitudes are prefixt: This I can without difficulty acknowledge for all the former, (and resolve I am no farther a Christian, than I am poor in spirit, mourning, meek, hungry and thirsting after righteousness, mercifull, pure in heart, and peaceable;) but the last sticks with me, and I cannot so easily assent to that, that I cannot be a Christian, unless I be persecuted and reviled: I pray clear that difficulty to me.

How this a
token of a
true Chri-
stian.

C. I shall, by saying these four things to you. 1. That though to be persecuted is no duty of ours; yet, 1. to bear it patiently, and 2. to rejoyce in it when it befalls us, and 3. that it be for righteousness sake, (when it lights upon us) is our duty, required of all Christians. 2. The very being persecuted, though it be not a duty again, is yet a mark and character of a Christian; and the Scripture doth seem to affirm, that no good Christian shall ever be without his part in it, *Heb. 12. 6, &c.* And it will be hard for any to find out one holy man that hath passed through his whole life without this portion. 3. If it shall not be so general a rule, but it be resolved capable of some exception, i. e. if some good Christians be found which are not persecuted, yet still the Preparation of mind for this indurance is necessary to every Christian. 4. The being persecuted shall contribute much to the increase of our glory, and so may still be said necessary respectively (though it should not be affirmed absolutely) to the attaining of that degree of glory: and therefore this is placed after all the rest, as a means of perfecting and consummating the Christian, that as the former seven are necessary to the attaining a crown at all, so this to the having so rich a crown, or so many gems in it.

Of the Or-
der of these
Beatitudes.

S. Is there any thing now which from the order of these Beatitudes you would think fit to teach me?

C. Yes, especially two things. 1. That the Grace first named is a general principal Grace, which is the foundation of all the rest. Where that is once seated and planted, all the rest will more easily and more happily follow. Humility is the seed-plot of all, and from

from thence it is most proper to proceed, 1. to *mourning*, or sorrow for sin; (the *humble heart* is a melting heart) 2. to *meekness* and quietness of spirit; (the *humble heart* is the next degree to that already.) 3. to *hungering and thirsting after righteousness* (the *humble heart* will most impatiently desire both *pardon* of sin, (that first kind of *righteousness*) and *grace* to sanctifie, (that second kind of *righteousness*.) 4. to *mercifullness*; (the *humble heart* will be most ready to give and forgive.) 5. to *purity of heart*; (the *humble heart* is most unreconcilable with all filthiness both of the flesh and spirit, but especially the latter, of which, pride, a chief particular, is the direct contrary to Humility.) 6. to *peaceableness*; (contention being generally the effect of pride.) 7. to *persecution and reviling* (Humility, 1. being apt to tempt the proud worldling to revile and persecute: 2. being sure to work patience of them in the Christian.)

Q. What is the second thing that from the Order you observe?

A. The interchangeable mixture of these Graces; one toward God; and another toward Man; thus interweaved, that the first respects God, the next Man, the next God again, and so forward till it comes to the last, which respects God again. For having told you that the first is a general *Fundamental grace*, as the head to all the rest; it follows, that the second, that of *mourning*, must be the first particular, which being fastned particularly on sin, respecteth God, against whom we have sinned; then next to that, *meekness* respecteth our Neighbour especially; and 3. *hungering and thirsting after righteousness*, (which is all to be had from God) respecteth God; *Mercifullness* again respecteth Man; *Purity in heart*, God; *Peaceableness*, Man; and lastly, *Persecution for righteousness sake*, and patience of it, as coming from a consideration and belief of God's provident disposal of all things, respecteth God again. So that you see the first and the last respecteth our duty towards God; (who is *Alpha* and *Omega*, the first and the last) and those between, divided between our Neighbour and God. That so

we may resolve, that to God belongs the chief, and first and last of our Love and Obedience; yet so as not to exclude, but require also in its subordination our care of duty and love toward Man also; one intermixing lovingly and friendly with the other, and neither performed as it ought, if the other be neglected.

S. I conceive you have now concluded the explication of the first part of this Sermon; God give me grace to lay all the severals to heart.

Sect. II.

Christians
must be ex-
emplary.

What is the sum of the second branch or Section in it?

C. It consists of the four next verses, to wit, vers. 13, 14, 15, 16. and the sum of them is, the necessity that the graces and vertues of Disciples, or Christians, should be evident and exemplary to others also, i. e. to all Heathens and sinners, and all indefinitely which may be attracted by such example. This is enforced by four resemblances: 1. of Salt, which, as long as it is salt, hath a quality of seasoning of other things to which it is applied; 2. of the Sun, that is apt to illuminate the dark world; 3. of a City on a Hill, which is conspicuous; 4. of a Candle set in a candlestick, which giveth light to all that are in the house. By all which he expresses, that those graces are not to be accounted Christian, which either 1. do not bring forth fruits, (and so remain but dull habits, uselesse possessions) or 2. which are not made exemplary to others.

S. But sure, all this belongs to Ministers, and men in eminent place onely; they are the Salt of the earth, and Light of the world; not to every private Christian.

C. Yes, to every private Christian; for such are the Disciples to which Christ here speaks, the same auditours continuing to every part of the Sermon, and so the duty of exemplary lives is in some measure required of every of them, who before were bound to be meek and peaceable, &c. i. e. (as 'tis apparent, vers. 1.) of all those that are entered into the School of Christ: not onely Apostles, (whose Successours the Governours of the Church now are) for as yet there were none such, (the Apostleship or solemn mission, the inslating that authority on his Disciples,

Disciples, which was to continue in their Successors, being not yet begun at the time of Christ's speaking these words; nor till after his Resurrection, *John 20. 21.* or rather his *Ascension, Act. 2. 4.*) but I say, all Disciples, that is, all Christians that undertake to follow Christ, and expect any good by him.

S. *What then is the meaning of this necessity that the Christians' graces must be evident and exemplary?*

C. 'Tis this: 1. That a Christian must not content himself in doing what Christ commands, but must also dispose his actions so as may most tend to God's honour, which consists in bringing in many Disciples unto him, and which ought to be as precious to a Christian as the salvation of his soul. Most contrary to which are the practices of those which professing Religion, commit those things, which even Nature it self, and sober Heathen Reason abhors, (such are circumventing of other Men, rebellion, sedition, and many times unclean sins, not to be named, also) and so bring up an evil report upon Christian Religion, defame it in the opinions of Men. 2. That he ought to labour the conversion of others, (in charity to them) the extending, not inclosing of God's kingdom.

S. *This doctrine is clear, and therefore I will detain you no longer on this Section.*

What is the sum of the next Section, which consists of few verses more, 17, 18, 19, 20?

C. It is in brief the attestation of two great Christian truths.

S. *What is the first of them?*

C. That Christianity is not contrary to the Laws by which Mankind had formerly been obliged, is not destructive of them; Christ now commands nothing that the Natural or Moral Law had forbidden, and likewise forbids nothing that that had commanded. This is affirmed in three forms in this Section. First, *vers. 17.* He came not to destroy the Law and the Prophets, i. e. the Doctrine designed and taught by them; and it would be a very dangerous error, very noxious to practice, to think he did, *Think not, &c.* Secondly, *v. 18.* he affirms, with an asseveration, that the least letter or

Sect. III.

Christ did

not abolish

*little of the Law shall not be destroyed, i. e. lose its obligingness till all be fulfilled, we read; it is, * till all things be done, i. e. till the world be at an end, or (which is the same at the beginning of the Verse, though in other words) till heaven and earth, i. e. this present world, pass away, or is dissolved. Thirdly, vers. 19. He pronounces clearly, that he that affirms any the least commandment of the Law to be now out-dated (that not onely breaks them himself, but teaches others that they are not obliged to keep them) he shall be called the least in the kingdom of Heaven, i. e. shall not be accounted a Christian; for so the Kingdom of Heaven frequently signifies in the Scripture, and (to be the least in it) is a phrase that signifies being utterly excluded from it.*

S. What is the second thing?

But perfect
the Law,
and set it
higher.

a πληρῶσαι
b τελείω.
c τελειώω.

Proofs of
that.

* C παρα-
είλα.
† Συμπλη-
ρωσι.

*C. That Christ hath perfected the Law, and set it higher than any the most studied Doctour did think himself obliged by it formerly. And this is affirmed here also by two phrases. First, vers. 17. I came not to destroy the Law, but to perfect it. The Greek word which we render [(a) perfect] is answerable to an Hebrew which signifies not onely to (b) perform, but to (c) perfect, to fill up, as well as to fulfill; and so is rendred sometimes by one, sometimes by t'other. And the Greek it self is so used in like manner. When it refers to a word or a prophecie, then it is to perform, to fulfill, 2 Chr. 36. 22. 1 Mac. 2. 55. In other cases it is to fill up, to complete, to perfect, Eccles. 33. 16. and 39. 12. and 2 Chr. 24. 10. And that it is so in this place, may appear by the ancient Greek Fathers, which express it by two similitudes. 1. Of a vessel that had some water in it before, but now is filled up to the brim. 2. Of a picture that is first * drawn rudely, the limbs onely and lineaments, with a coal or the like; but when the hand of the Painter comes to draw it in colours † to the life, then it is said to be filled up. 3. That except your righteousness, i. e. Christian actions and performances, exceed the righteousness of the Scribes and Pharisees, i. e. go higher than that strictest sect of the Jews and the Doctours among them thought themselves obliged*

liged to, or taught others that they were obliged, they shall not pass for Christians here, or prove Saints hereafter. In which words sure he doth not pitch on the name of *Scribes* and *Pharisees*, peculiarly as those that were the greatest evacuatours of the law by their own hypocritical practices or false glosses in some particulars; but the *Pharisees* as the most exact sect among the *Jews*, *Acts* 26. 5. and the *Scribes* as the Doctors of the law, and those that knew better what belonged to it than other men; and both together as those that sat in *Moses chair*, i. e. taught there truly (though they praised not [*they say, but do not*]) the doctrine of the *Mosaical* law in that manner as others were obliged to perform it, *Matth.* 23. 2. This same truth is also farther proved in the remainder of this Chapter, by induction of several particulars of the law, first barely set down by Christ, and then with Christ's improvement added to them, in this form of speech, *but I say unto you*. And though this be no new doctrine, but affirmed distinctly by most of the * ancient (especially the Greek) writers, before *S. Austin's* time, and thus far acknowledged by all parts, that Christ required more of his Disciples, i. e. of Christians now, than the *Jews* by any clear revelation had been convinced to be necessary before, (which is in effect as much as I shall desire to have granted :) yet I have thought good to confirm it yet farther to you, (because it is the foundation of a great weighty superstructure) by two things; 1. by one other remarkable place of Scripture, 2. by some reasons which the Fathers have given for the doing of it.

* Thus *Origen* against *Celsus* l. 5. p. 259. saith of Christ's laws that they are *superiores & divinius* better and diviner than all former laws. *Iustin Martyr*, *de vita & moribus Iesu Christi* c. 18.

to live according to nature is the part of one that hath not yet believed. *Irenaeus* l. 4. c. 27. *Dominus naturalis legem non dissolvit, sed extendit, sed & implevit*. Christ did not dissolve those parts of the law which were from the Law of nature, but extended them, and also filled them up. Where to fill up is more than to extend, and in that notion is set opposite to Christ's words of destroying the law, *Mat.* 5. So again, *sed plenitudinem & extensionem*, his law is the plenitude and extension of the former. Again, *Superextendi decreta, & augeri subjectionem*, The laws under Christ are extended above what they were, and our subjection increaseth. And again, *adimplentia extendentis, diluantis*, that Christ doth fill up, extend and dilate the law, and that whole Chapter is wholly spent on that purpose, shewing abundantly what Christ meant by *mansuetudo*, not fulfilling, as that signifies in our ordinary phrase performing the former laws (though Christ did that also) but filling it up, encreasing it, adding to it. *St Clement Alex. Strom.* 3. hath a great deal of Christ's renewing the law being grown

grown old, *καὶ ἐν συζυγίᾳ*, not permitting those things any longer which had been before permitted, but leading his disciples *ἀπὸ τῆς σφύρας*, from that prelusive life of nature to those higher mysteries. So *Albenagoras* in his embassy or message to *Antoninus* and *Commodus*, opposes against all the precepts of the Lawyers and Philosophers of all former ages, this one *dogma* or precept of Christ, *ἀγαπᾶτε ἀλλήλους*, love your enemies, challenging them all to compare with Christ in that one piece of Christianity. So *S. Basil* on the 15. Psalm: As, saith he, the old law saith, *Θεὸς ὀφείλει μὴ κτελεῖν*, or the Lord (Christ) *παύσασθαι τοιοῦτον*, giving more perfect laws, saith, *Θεὸς ὀφείλει μὴ ἔσθαι ὀργισμένος*, &c. So the Author of those Constitutions which go under *Clement Romanus's* name, and are acknowledged to be very ancient, in his 6. Book, c. 23. *vide loc.* So *Constantine* the Emperour in *Zosim.* l. 2. calls Christ's law, *νέαν παιδείαν*, the new discipline; *Macarius*, *νόμον πνευματικόν*, a spiritual law, opposed to the natural, *hom.* 37. p. 442. But most clearly *S. Chrysostom*, who calls the Sermon on the Mount, *ἀκροῦ τῆς φιλοσοφίας*, the top of Philosophy, *καὶ ὅτι ἐν αὐτῇ νόμοι μύριοι καὶ ὅτι πολλὰν μερίζουσιν*, in the New Testament, saith he, there are many Laws, and of many higher or greater matters, *Edist. Savil. T. 3. p. 93.* To which he applies that of Christ, *John 15. 22.* If I had not come, and spoken to them, they had had no sin; whence 'tis clear that 'twas his opinion that some things were prohibited by Christ's coming and speaking, which he that practised before, either had no sin, or was not in so great measure guilty of it. So again, that Christ's giving of laws was *παύσασθαι καὶ ἐκτείνειν*, a filling up and extending of the old, and that this was the reason why Christ meddled not with all the precepts of the Decalogue; because, saith he, he resolved not *πάντας ἀξιοῦσαι*, to increase all. Again, on *Mat. p. 112.* he saith, that it was now, *μετέδωκεν ἐν πολλῷ χαρὸς*, a season of greater precepts. So *T. 3. p. 91.* *καὶ τὰ αὐτὰ καὶ παλαιὰ καὶ καὶ νέα* *Συνομιλῶντες*, the ancients and we have not the same goals proposed to us: and so on, in a most clear place, fit to be entirely transcribed, or (instead of that) consulted in the Fathers. So *Theophylact* compares Christ with the law, as the *ζωγραφῆσαι τὰ εἰκόνια*, the painting to life, to the *Σκιαγραφία*, or drawing in black and white, or first lineaments, p. 28. in *En.* and that Christ did not *καταλῦναι τὰς ἐντολάς*, ἀλλὰ μόνον διακαθάρσαι, not destroy the first draught, but rather fill it up. So again, To love friends, saith he, *ἀγαπᾶτε ἄλλους*, is an imperfect thing; *τῶν ἡμετέρων ἀγαπᾶν*, but to love all is perfect, or a high degree of perfection. Again, that the precepts of the law are such as, *ἀγαπᾶτε ἄλλους καὶ τοὺς ἐχθρούς*, are agreeable to sucklings and children, which *ἀνδράσι καὶ αἰσχροῖς*, it will be a reproach to men not to have exceeded. So *Occumenius* c. 1. p. 286. *καὶ τὰ αὐτὰ ἐν νῦν ἐκτελέμεθα ἅπαντες ἐν τῷ νόμῳ*, we have not now the same precepts in the New which we had in the Old Testament: but *καὶ νῦν τὰς ἐντολάς* *καὶ φιλοσοφίας*, new commands and more philosophical, i. e. of deeper and higher importance for the regulating of mens lives. For, saith he, killing was forbidden of old, anger also is forbidden us; and so of swearing, distinctly, *καὶ ὡς ποτε οὐκ ἔστιν ὁ νόμος ὅτι ποτε οὐκ ἔστιν ὁ νόμος*, it was not then (universally) unlawful, full, but now after Christ it is; *καὶ ὅτι ὁ νόμος ὁ νόμος*, for Christ hath said, *But I say unto you, swear not at all.* The same is affirmed by *S. Basil* in the fore-cited place; *ἀπορρίπτειν συζυγίαν*, swearing truly is permitted under the law; *ὅτι ὁ νόμος ὁ νόμος* *παντοῦ ἐστιν ἀπαγορευμένη*, but under the Gospel it is universally forbidden, i. e. some kind of oaths, which are there permitted, are here universally prohibited; as for example, swearing by others beside God. And so both *S. Chrysostom* and *Theophylact* also. So among the Latines, *Tertul.* l. 3. *contra Marcion.* c. 16. *Christi legem supplementis necessaria esse discipline Creatoris*, that Christ's law is an addition of necessary supplements to the Law of the Creatour. Again, *l. de patientia*; *Amplius adimplendaque legi adiutricem Christi præfeci patientiam*, Christ added his rules of Patientie for an help to enlarge and fill up the Law; *quod ad justitiæ doctrinam retro defuisset*, because that had formerly been wanting to the doctrine of righteousness: *nondum enim patientia in terris, quia nec fides*, for patientie was not as yet on the earth because faith was not, i. e. Christianity brought that high pitch into the world with it.

And

And after a great deal more, he comfort the lay of Moses for the loss of his ceremonies, &c. and tells it, that it hath found more in Christ than is lost. So again, *ad Scap.* p. 91. *Hec est perspicua & propria bonitas nostra.* This is a goodness perfect and proper to us Christians; *Amicos enim diligere omnium est, inimicos solum Christianorum.* 'Tis every man's part to love friends, only the Christians to love enemies. Again, *4. capit. Marc.* p. 524; (*Pamph. ed.*) *Christum Dei creatoris precepta suppleto & conservavit & auxit.* Christ preserved and increased the Laws of God the Creator by filling them up. So again, *1. de pudicitia. Legem solum, scilicet in his que & nunc novo Testamento intradidit etiam capitaliter preceptis prohibetur.* *pro. Non Machaberis qui videtur, &c.* Some things in the New Testament are prohibited by an higher precept instead of (thou shalt not commit adultery) (He that looketh, &c.) So S. Jerome on *Mos.* concerning oaths; *Hoc quasi parvulis concessum.* This was allowed before or permitted to the Jews, as to little ones; *Evangelica autem veritas non recipit.* The Gospel-truth doth not permit it. So S. Aust. *T. 4. p. 1109. de Serm. in monte.* l. 1. Where having proposed a double sense of fulfilling the Law, he insists only on the latter, *viz.* that Christ fulfilled the Law by adding; *quod minus habet.* what was deficient, & sic perficiens confirmaverit, and so by perfecting confirmed it: *nam, enim sunt que adduntur, multo magis sunt illa, que permixta sunt ad inchoationem,* for while those things are done which are added, those things are much more done which were permitted for their initial state. Then upon that verse, (*Unless your righteousness exceed, &c.*) he explains it thus. *Nisi non solum ea que inchoavit homines impleverint, sed etiam illa que a me adduntur, qui non veni solvere, sed adimplere.* Unless you fulfill not only those things which men perform in that initial state, but also those which are added by me, who came not to solve but to fulfill, you shall not enter into the kingdom of Heaven. And again on that passage, (*He that shall do and teach these least Commandments, shall be called great*) is not, saith he, to be understood, *secundum illa minima, sed secundum ea que dictum sum,* according to those least things under the Law, but to the least of those precepts which Christ meant to deliver them. *Que sunt autem ista?* and what are they? saith he, and answers, *ut abundet iustitia, ut your righteousness exceed, &c.* These few may suffice to give some light of the sense of antiquity in this point.

S. What is that remarkable place of Scripture?

C. In the first Epistle of S. John, chap. 1. v. 3. prefaced and brought in with more magnificent ceremony than any one passage of Scripture. *That which was in the beginning, &c. ver. 1. That which we have seen and heard, &c. ver. 3. and, These things write we, ver. 4. This then is the message, ver. 5.* All which are remarkable characters set upon that which follows, shewing it to be the sum of the whole Gospel, or doctrine of Christ; and it is this, [*That God is light, and in him is no darkness at all*] ver. 5. Which words so ushered in; you will easily believe have somewhat more in them than at the first sound; taken alone, they would seem to have, and this sure it is; that now under the Gospel, Christ, this light, appears without any mixture of darkness. Light is the state and doctrine of Christianity; darkness, of sin and imperfection, and

and such as was before among *Jews* and *Heathens*, (which is referred to by the phrase, *if we walk in darkness*, ver. 6. i. e. live like *Jews* or *Heathens*;) and therefore to be light without all mixture of darkness, is to be perfect without all mixture either of sin or of imperfection; which you will not think fit to affirm of God, (or Christ under the Gospel) in respect to himself; (for that were to conceive that he had not been so before) but in respect of his Law and Commandments, the rules of mens lives, that they had before some indulgence for some sins, and where they had not so, yet that they had some mixture of imperfection, but now they have none; they had before some vacuities in them, which now are filled up by Christ.

S. What reasons do the Fathers give for this?

Grounds of
it.

C. These especially: Because 1. Christ under the Gospel gives either higher or plainer promises than he did before; the Promises of eternal life are now as clear as those of a temporal *Canaan* had been before to the *Jews*. 2. Because he gives more grace now to perform them than before he had done. The Law given by *Moses* was a carnal law, i. e. weak, not accompanied with strength to perform what it requires; but the Gospel of Christ is the administration of the spirit, i. e. a means to administer the spirit to our hearts, to enable us to do what he commands us to do: and then, as the Father said, *Lord give me strength to do what thou commandest, and command what thou listest*; If so Christ strengthens me, I am surely able to do all things, having that sufficiency from God.

Wherein the
lightness of
the Christi-
an's burthen
consists.

S. If this be true, that Christ now requires more than under Nature or *Moses* had been formerly required, at least fully revealed to be required: how then is our Christian burthen lighter than the Jewish formerly was? In these things it is heavier rather.

C. It is made lighter by Christ in taking off that unprofitable burthen of Ceremonies, that had nothing good in them, and yet were formerly laid on the Jew: lighter again in respect of the greater Revelations, and effusion of Grace, now under Christ, than was allowed before, the encreasing of which
above

above the proportion of the burthen, is consequently (in effect) the lessening of the burthen. Which two things being supposed, the adding of these *Perfections* to the *Law*, (which are all of things gainfull, and profitable, and before (even by those that either were not, or thought not themselves obliged by them) acknowledged to be more excellent and more honourable than the other) will not in any reason be counted the increase of a burthen, (for no man will be thought oppressed by that he gains by) but the gainfull yoke will be a light one, though it be a yoke, *Mat. 11. 30.* And 2. as long as he gives strength, his *Commandments*, whatever they are, cannot be grievous.

S. But sure it were not difficult to find in the *Old Testament*, the same or equivalent commands to every of those that follow here; how then can Christ be said to have improved them?

C. Some glimmerings perhaps of this light there were before, as Gospel under the *Law*: but these either 1. not universally commanded to all under threat of eternal punishment, but onely recommended to them that will doe that which is best, and so see good days, &c. or 2. not so expressly revealed to them as that they might know themselves thus obliged. And yet if any will contend, and shew as universal plain obliging Precepts there as here, I shall be glad to see them, and not contend with him, so he will bring the Jews up to us, and not us down to the Jews; for that is the onely danger, which I have all this while used all this diligence to prevent.

S. One question more I shall trouble you with in this matter, whether these superadditions of Christ in the rest of the chapter may not be resolved to be onely Counsels of perfection, which to doe, is to doe better, and not Commands, which not to doe, is a sin.

C. The following superadditions are all Commands, and not Counsels onely; Christ delivering these now in the same manner as Moses did that other before; Christ in a Mount, as he in a Mount; his

The glimmerings of this light in the *Old Testament*.

Christ's superadditions are Commands all.

his saying [*I say unto you.*] a form of Command, as that phrase [*God spake these words and said*] a form of it, *Exodus* 20. and the breach of these new sayings threatned with judgment and hell fire, and imprisonment irreverible, and casting into hell, &c. in the ensuing words. All which signifie them sins which must be accounted for sadly by a Christian, and not onely failings, or falling short of perfection.

S. How many sorts of these new Commandments are there in this ensuing Chapter?

Six sorts of them.

C. Six; 1. Concerning Killing, 2. Adultery, 3. Divorce, 4. Perjury, 5. Retaliation, 6. Loving of Neighbours. In each of which Christ to shew that he came not to destroy but to fill up, or perfect, the Law, first rehearseth the old law, and thereby confirms it, and then annexeth his new law to it.

SECT. IV.

S. That we may with understanding proceed to this matter, I must first desire you to tell me what is meant by this phrase in the front of the first of these [*Ye have heard that it was said by them of old time.*]

The style of the old Commandments.

C. [*Ye have heard*] signifies ye have been taught, and that out of the Word of God or books of Moses [*said by them of old time*] seems to be ill translated, and therefore is mended in the margents of our Bibles [*to them*] i. e. to the Jews your Ancestours. And that this is a denotation of the Law of the Decalogue given to them, *Exod.* 20. you will have little reason to doubt, if you observe that the three severals to which these words are prefixt, (being omitted in the rest, in some part) are three distinct Commandments of the Decalogue, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not forswear thy self, or take God's name in vain* (as anon you shall see.) As for the other three, of divorce, of retaliation, of loving neighbours, and hating enemies, which have not that entire form or phrase prefixt, but some other different from it, they are not commands of the Mosaiical law, but Permissions or indulgences allowed the Jews, but now recalled, and denied Christians.

S. The first of these being the sixth of the law, I must first desire

desire you to explain unto me, and tell me what was forbidden by it under the Law.

Sect. V.
Of killing.

C. The first and principal thing is the shedding of man's blood, by way of killing, or taking away his life, God onely, who gave us life, having power to take it away again.

S. What then is to be thought of the Magistrates taking away the life of a capital offender? Is not that forbidden by that Law?

C. God having sole power over the life of man, may without doubt take it away by what way he pleaseth, either immediately by himself, or by any man whom he appoints to execute his will. Thus you know might Abraham kill his Son, when God bid him, because though Abraham had not power over his son's life, yet God had; and this bidding Abraham kill him, is not any thing contrary to this law, which onely forbids man to doe it, but doth not forbid God. In the like manner, God having, Gen. 9. 6.

commanded the murderer's blood to be shed by man, and thereby enstated the power of the sword on the Magistrate, (who, by whomsoever he should be supposed to be chosen to be Magistrate, by God, or the people, hath that power of the sword given him immediately from God, the People having not singly this power over their own lives, and therefore not able to give it any other) not onely permits him and makes it lawfull for him thus to punish malefactors, but, also commands and requires him so to doe, as his Minister to execute wrath, Rom. 13. And so the word [Thou] in the Commandment must here be resolved to signifie the man of himself, without Power or Commission from God; which yet he that hath it must exercise justly, according to the laws of God and man, or else he breaks the Commandment also, this Commission being not given to him absolutely and arbitrarily to use as he list, but according to defined rules in the Scripture [He that sheds man's blood, &c.] (which was given not to the Jews, but to all the sons of Noah) and according to the laws of every nation, which being made by the supreme Power

Of the power
of the sword,

(who

(who by the ordinance of God bears the sword, Rom. 13. 4.) may afterwards be justly executed by such subordinate Magistrates as are sent by him for the punishment of evil doers, and the praise of them that doe well, 1 Pet. 2. 14.

Of self-mur-
ther.

S. May not a man in any case kill himself?

C. He may not, having no more power over his own life than any other man's; and how gainfull soever death may seem to any, yet is he to submit to God's Providence, and to wait, though it be in the most miserable, painfull wearisome life, till God please to give him manumission and deliverance out of it.

S. What is to be said of Sampson, who killed so many by pulling away the pillars, and involved himself in the same destruction?

In Sampson.

C. He was a Judge in Israel; and such in those days (and particularly him) did God ordinarily move by his spirit to doe some extraordinary things; and it is to be imagined; that God incited him to doe this; or if he did not, he were not to be excused in it.

S. What is to be said of those that rather than they would offer to Idols in the Primitive Church, did kill themselves, and remain still upon record for Martyrs?

In some Pri-
mitive Chri-
stians.

C. If the same could be affirmed of them which was conceived of Sampson that God incited them to doe this, they should by this be justified also; but having under the Gospel no authority to justify such pretence of divine incitation, it will be safest to affirm, that this was a fault in them, which their love of God, and fear that they should be polluted by Idols, was the cause of; and so though it might as a frailty be pardoned by God's mercy in Christ, yet sure this killing themselves was not it that made them Martyrs, but that great Love of God, and resolving against idolatrous worship, which testified it self in that killing themselves for that cause. This it was that made them pass for Martyrs, and that other incident fault of theirs was not in that case thought so great, as to devalue or rob them of that honour.

S. What is meant by that which follows the mention

of

of the old Commandment in this place, [Whosoever shall kill shall be in danger of Judgment?]

C. The word rendred [*the judgment*] signifies a Court of Judicature, or assizes of Judges, who sate in the gates of every City, and had cognizance of all greater causes, Deut. 16. 18. and particularly of that of Homicides, Exod. 21. 12. Levit. 24. 17. Deut. 19. 11. 12. The Number of these Judges was ordinarily twenty three: and so though it be not annext, Exod. 20. to that Commandment, yet from the body of the Mosaick Law, Christ concludes, that against killing the sentence of death by the sword (for that was the punishment peculiar to that Court) was to be expected.

The punishment of Murder,

S. But was nothing else forbidden in the Law by that Commandment but killing?

C. That was the prime especial matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. Mutilating or maiming any man's body. 2. Wounding him, which may possibly endanger his life. 3. Entering into, or accepting, or offering of Duels, wherein I may kill, or be killed, in which case, which soever it prove, I am guilty of murder. Nay, if by the equality of fortune both come safely off, yet the voluntary putting my self on that hazard, is guilt enough for a whole ages repentance and humiliation; to consider what had become of me, if without repentance I had thus slain a murderer of my self and my fellow-Christian also.

Of Duels]

S. May no injury or affront be accounted sufficient to provoke me to offer (or challenge to) a Duel?

C. None imaginable: for that injury, whatever it is, if it be a real one, of a considerable nature, will be capable of legal satisfaction, and that must content me; private revenge being wholly prohibited by Christ. Or if it be such that the law allows no satisfaction for, that is an argument that it is light and unconsiderable; and then sure the life of another man, and the danger of my own, will be an unproportionable satisfaction for it.

The utter unlawfulness thereof,

S. Well,

S. Well, but if another send me a challenge, may not I accept of it? especially when I shall be defamed for a coward if I do not?

C. Certainly I may not; the law against killing restrains me. And for that excuse of Honour, 1. It is most unreasonable that the Obedience to God's commands should be an infamous thing. And then 2. if so impious a custome hath prevailed, I must yet resolve to part with reputation, or any thing, rather than with my Obedience to God. Nay 3. you may observe that there are two sorts of Cowardise, much differing the one from another; the one proceeding from fear of being beaten or killed, the second from fear of hurting or killing another. The most valiant despiser of dangers may be allowed to have a great deal of the second of these, and will certainly have as much of it as he hath either of good Nature or Religion; and that will restrain Duels as much as the other. And might this but pass, as sure it deserves, for an honourable and creditable thing, the fear of the other kind of discredit would work little upon us. For the world is now generally grown so wise, that a man may without any dishonour fear being killed or hurt; and even to run away from such dangers, being very imminent, is creditable enough. The unluckiness of it is, that the other honest kind of fear, that of hurting or killing another, is become the onely infamous thing, the onely cowardise that is counted of. For the removing of which, you may observe, 4. That in a reasonable estimation of things, he that for the preserving of his Reputation shall venture to disobey God, is sure the greatest Coward in the world; he is more fearful of disgrace and ignorance in this world, than any pious man is of violating the Laws of natural reason, of offending God, or of incurring the flames of eternal Hell.

S. But what am I to do in case a challenge be sent or offered to me?

C. I am, first, in conscience toward God, to deny it, whatever the consequents may be: secondly, to offer a full satisfaction for any either real or supposed injury done by me, which hath first provoked the challenger: thirdly,

thirdly, as prudently as I can, to signifie (and by my actions testifie the truth of that) that it is not the fear of dying, but of killing, not cowardise, but duty, which restrains me from this forbidden way of satisfying his desire.

S. But what if all this will not satisfy him, but he will still thirst after my blood, and accept of no other satisfaction, but assault me, and force me either to deliver up my own life, or try the uncertainty of a Duel?

C. The utmost that in this extreme case can be lawfull, I shall define to you, by setting before you an example which I have met with. Two persons of Quality meeting in a publick place, the one passed an affront upon the other; the other bare it patiently in that Presence, but after sent him a Challenge: he sent him a meek return of an acknowledgment of his fault, and readiness to give him any other satisfaction that should be thought on to wipe off the injury: the other will not accept any other: he keeps his Chamber, and for a long time useth all care not to meet him in any place which would be seasonable for fighting, and still offers tender of satisfaction. At length it falls out that they meet in a place where this could not be avoided. The Challenger sets upon him: the other draws in his own defence, wounds him lightly; having done so, desires again that this may end the quarrel, or offers any other satisfaction: the Challenger will not consent, assaults again, is killed; and so the Tragedy concluded with loss of the chief Actor's life. That the survivor did any thing (except the first affront) unlawfull in all this (all circumstances considered) I cannot affirm; no man being bound to spare that other man's life, which he cannot spare without parting with his own. I conceive this may satisfy the utmost of your scruples in this matter, if I tell you, that this case, taken with all the circumstances, is the onely one I can give you wherein one of the two Duellers may be innocent. And you will be apt to deceive your self, if you seek to find out other cases, and think to justify them by this.

The utmost that can be lawfull in this matter.

K.

S. But

S. But is there nothing else reducible to the prohibition of murder?

Oppression.

C. Yes, Fourthly, *Oppression of the poor*, and not giving relief to those that are in extreme distress, according to that of the Son of Sirach, *The poor man's bread (either that which he hath, or that which in extreme want he craves of thee) is his life, and he that deprives him of it is a murderer.* Fifthly, The beginnings of this sin in the heart, not yet breaking forth into action, as *malice, hatred, meditating of revenge, wishing mischief, cursing, &c.* All these are reducible to this Commandment, as it was given in the Law.

Of War.

S. Is there any thing yet thus reducible?

Some law-
full.

C. One thing more there is, and that is *War*, the consideration of which is full of great difficulties. For though all unjust War be simply forbidden under this sixth Command of the Law, and it be evident enough that some Wars are unjust, as that of Subjects seditiously raised against the Supreme power in any State, that of one Prince or Nation invading another for the enlarging of their Dominion or Territories, &c. and though indeed there be but few Wars but sin against this Commandment, and in those few that do not, yet there be many actors in them, Auxiliaries, Stipendaries, &c. which have no lawfull calling to take part in that trade of killing Men, (for so only have they that doe it in obedience to their lawfull Magistrate:) yet still it is apparent that some War is lawfull; as that which hath had God's expresse command, and that which is for the repressing of Seditions and Rebellions, and betwixt Nation and Nation, for the just defence of themselves, and the repelling of violence. But this last head of Wars being that wherein the greatest difficulties lie, will not be so proper for this place as for another which we shall meet with, that of *not resisting of evil*, vers. 39. And therefore to that place we shall refer it; as also that of Private War, or fighting in case of assault.

S. I shall then count off that debt, and not require payment till that time cometh, but proceed to demand,

What

What Christ hath added to this letter of the Mosaick Law thus explained.

C. It is clearly answered in these words, [But I say unto you, that whosoever is angry with his brother without a cause, &c.] to the end of that verse. Wherein there be three things forbidden by Christ. First, Causeless or immoderate anger, going no farther than the Breast. Secondly, The breaking out of this anger into the Tongue, but somewhat moderately: [Whosoever shall say, Racha.] Thirdly, A more violent railing, or assaulting him with that Sword of the Tongue that anger hath unsheathed: [Whosoever shall say, Thou Fool.]

S. What do you mean by the first of these?

C. That Anger which is either without any, or upon light cause, or, being upon any the justest and weightiest cause, exceeds the degree and proportion due to it: and this again in either kind aggravated by the duration and continuance of it. And the Greek word here used is a denotation of every of these.

S. For the understanding of this, I desire first to know, whether any anger be just or no in respect of the cause; and if so, what?

C. Saint Paul's advice of being angry and not sinning, though it refer there peculiarly to the not continuing or lasting of wrath, [Let not the Sun go down on thy wrath] doth yet imply, that some wrath may be lawfull in respect of the cause; for otherwise the Non-continuance of it would not justify it from sin. The most justifiable causes of Anger are, 1. When it proceeds from sorrow that God is provoked; anger conceived for God's sake, Mark 3. 5. without reflexion on our selves. 2. When it is conceived for Virtue's sake, to see that neglected, despised, and the rules of it violated. 3. When for other mens sake; still without reflexion on our selves or any interest of ours. And each of these not in light trivial matters neither, but in matters of weight: and so the causeless anger is that which arises upon slight, or no causes, or those wherein our own interests are concerned: which though they may be causes, are not justifiable causes of anger in us.

S. Having this direction from you to understand causeless anger, I shall easily answer myself for the other two circumstances which make it fit for Christ to prohibit it: As First, When it is immoderate, and exceeds the degree and proportion due to it, which I confess may be done even when the cause is just; and, Secondly, When it continues beyond the length of a transient passion; when, as the Apostle saith, the Sun is permitted to go down upon our wrath. But I pray, What is meant by that phrase which is by Christ here repeated, and again applied to this causeless anger, as before to killing, [shall be in danger of the Judgment?] Sure it is not that he thinks it fit that every Christian that thus offends should by the Magistrate be put to death, as even now you interpreted those words.

C. The meaning is, that the wrathfull man in another world shall be subject to punishment as the murderer is here, i. e. that wrathfulness being so contrary to that meekness, patience, humility, required now by Christ, and being as Solomon intimates, an effect of pride and haughtiness, is to be accounted of as an unchristian sin; which unless it be mortified here by the grace of Christ, will cost us dear in another world; though not so dear as the second and third mentioned in this verse. The punishment of that Court of Judicature being the sword, or beheading; which, though it be heavy enough, is not yet so great as the two other which are after named.

S. This of causeless anger being thus clearly forbidden by Christ, and yet that that even good Christians are so subject to fall into; What means will you direct me to, to mortify or subdue it?

Means to
subdue an-
ger.

C. First, A Conviction of the danger and sin of it; not flattering our selves that either it is no sin, or such as with our ordinary frailties shall have its pardon of course. But; 1. Such as lieth here under a heavy penalty particularly denounced against it by Christ. And, 2. That which is most directly opposite to those graces of humility, meekness, patience, peaceableness, bearing with one another, and forgiving one another, &c. which is required most strictly by Christ of his Disciples, i. e. of all Christian followers of him. Secondly, A consideration of the unreasonableness of that sin, which is, 1. Very unjust, being

being causeless or immoderate : 2. Very much against what I would have done to me, either by my Brother, (it being a very painfull, uneasie thing to be under another's wrath, especially when ill words or blows are joined with it, and that which no-body would be under, if he could help it) or by God himself (whom I so oft displease, and would be sorry if he should be wroth with me, even when justly he might.) *Thirdly*, The labouring against that bitter root of pride in my heart, of which this is so necessary and infallible an attendant. *Fourthly*, The reflexion upon my self, if it were possible in time of that passion, or else immediately after, when I come to my self again out of that drunkenness of soul, and considering how ill-favour'd a hatefull thing it is; how like a Tiger, a Bear, or any the fiercest Beast, rather than a Man, it makes him; what a deforming of me it is, putting me out of all that posture of civility that in time of sobriety I chuse to appear in; yea, and what a painfull agony it was when I was under it. *Fifthly*, The considering how at such time we are out of our own power, and so apt to fall into those oaths, acts of fury, indiscretion, revealing of secrets, disadvantageous expressions, &c. in a few such minutes, which a whole age of repentance will not repair again. *Sixthly*, A sober vow or resolution never to permit my self to fall into so inconvenient and dangerous a sin; that when I find it a-coming upon me, I may refrain it, by remembering, that this was it that I thought fit to vow against. *Seventhly*, A watching over my self continually, that I be not taken unawares. *Eighthly*, abstaining carefully from the least indulgence to any beginnings of it; it being easier to keep from any first degree of it, than yielding to that to restrain the farther and higher degrees. *Ninthly*, Avoiding temptations and provocations as much as I can, and so the company of those who are subject to that sin, or the employments and conversations which incline me to it. *Tenthly*, Labouring with God in Prayer for Grace to mortifie this in me. *Eleventhly*, Diverting (in time of temptation) with some parti-

cular repeated ejaculations to God, to suppress at that time any such exorbitant affection in me. Many other conduitable means you will be able to suggest to your self.

S. What is the second thing here forbidden?

In the tongue, saying *Racha*.
 9 Thus *Minerva* in *Homer*.
 Il. 6. when she forbids *Achilles* striking *Agamemnon*.
 (ΑΧΑΑ' ἄγῃ
 ἄλλ' ἱερὸν
 μὴδ' εἰσέῃ
 ἄλκιον χεῖρ)
 gives him leave to reproach him, and give him contumelious word: ΑΧΑ ἄλλ' ἱερὸν μὴδ' εἰσέῃ. Which shews the pitch of Christ's divine Precepts here, above that of the Heathen Goddess.

C. Saying to his Brother, Racha,] i. e. when anger breaks into *contumelious speeches; such are the calling him empty, despicable, witless fellow; for the word *Racha* is an Hebrew word, and signifies *empty*. This, though not the highest kind of contumely, is yet greater than the former, and therefore is here expressed by the punishment appportioned to it, greater than the former, as much as *Stoning* is a sorer death than *Beheading*; for that is the meaning of [*he shall be in danger of the Council*:] the Council signifying the *Sanbedrin*, or the Supreme and great Senate, where the ordinary punishment was *Stoning*. And so the meaning is, this is a greater sin, and so to expect a greater punishment than the former.

contumelious word: ΑΧΑ ἄλλ' ἱερὸν μὴδ' εἰσέῃ. Which shews the pitch of Christ's divine Precepts here, above that of the Heathen Goddess.

S. What is the third thing forbidden here?

Thou Fool.

C. Saying, Thou fool,] i. e. when wrath breaks out into most virulent railings, all sorts of which are here intimated by this one word; and this being a greater sin or aggravation of causeless anger than the former, is here described by the third kind of punishment: Which though it were not in any legal Court of Judicature, was yet well enough known among the Jews; not under the name of *Hell fire*, (as we render it by a mistake, because those torments in *Hell* are in other places described by these) but of the *valley of Hinnom*. The meaning of which is this; without the City of *Jerusalem*, in the *valley of Hinnom*, there was a place where the Jews sometime, in imitation of the *Phoenicians*, used a most cruel, barbarous kind of Rites, burnt Children alive, putting them in hollow Brazen Vessels, and so by little and little Scalding them to death; where, because the children could not chuse but howl hideously, they had *Timbrels* perpetually

Hell Fire.

עֵינֵי הַיָּמִין

petually sounding to drown that cry, and therefore it was called *Tophet*, (from a word signifying *Timbrels*) and is described by the Prophets of the Old Testament. This punishment taking denomination from the place, that *valley of Hinnom*, is called here in Greek by a word little differing in sound from the Hebrew, and that word in the New Testament, and ordinarily in sacred Writers, Greek and Latin; yea, in the ancient Hebrew Writings, is set to signify *Hell fire*; because this was the best image or expression of those torments conceived there, than their knowledge or experience could represent to them. And so is here fitly made use of to express the greatest sin in this kind, by the greatest punishment that they could understand. For indeed above the Sword and Stoning, there was no punishment in use in the Jewish Courts of Judicature, the burning among them being not that which is in use among us sometimes, of burning alive, but the thrusting of an *iron wedge* into their bowels, which made a quick dispatch of them, and therefore to ascend to the description of a third superlative degree of sin, our Saviour thinks fit to use that mention of the punishments in the valley of *Hinnom*.

S. You have by this plentiful discourse on this word presented my doubt, which would have been, whether the last only of these sins, and not the two former, make a Christian liable to Hell fire: for now I perceive the thing meant by that word is that torture in the valley of *Hinnom*. And that used to express a third greater degree of punishment in another world, and severable to that third degree of sin, and that nothing else is to be collected from the same words.

C. I shall answer you, By interposing one caution observable in these words. It is not all using of those or the like words which here is set down under that sad Character, but that which is the effect and improvement of causeless immoderate anger, for

תפית
Isa. 30. 33.

Tophet.

ני והנם

Of contumelious speaking, of a greater or lesser degree, be such a sin, punishable in a Christian in another world.

you see they are here set as higher degrees of that. And therefore. 2. those speeches that proceed from any thing else, particularly when they are spoken by those to whom the Office and duty of Chastising others belongs, as Masters, Teachers, Superiours, in any kind, (nay, perhaps equals too, who in Charity are obliged to reprove their Neighbour, and *not to suffer sin in him*) and by them are 1. done to that purpose, that they may by these Goads wake them out of a lethargy of sin; and again, 2. are done seasonably, so as they are in prudence most likely to work a good effect; and 3. upon great and weighty causes; and 4. without seeking any thing to themselves, either the venting of inordinate passion, or the ambition and vanity of seeming severer than others, or so much better than those whom they thus reproach; these all this while are not subject to this censure or danger. And of this nature you may see in the New Testament these severals, *Jam. 2. 20. O vain man, i. e. literally, Rache: Matth. 23. 17. Ye fools and blind,* spoken by Christ; and again, *v. 19. and Luk. 24. 25. Ye fools, &c. and Gal. 3. 1. O foolish Galatians;* and *v. 3. Are ye so foolish?* Which is directly the other expression [*Thou fool*] which now you will see and discern easily (if you consider the affection of the Speakers) to be out of Love, not causeless inordinate Passion, and so not liable to the censure in this Text. But then 3. there is little doubt but that all Detraction, Censoriousness, Back-biting, Whispering, (that so ordinary entertainment of the world, to busie our selves when we meet together, in speaking all the evil we know, or perhaps know not, of other men) is a very great sin here condemned by our Saviour, and upon his Advertisement timely to be turned out of our Communication, as being most constantly against the Rule of *doing as I would be done to*; no man living being pleased to be so used as the Detractor useth others.

S. I beseech God to lay this to my heart, that by his assistance I may be enabled to suppress and mortify this inordinate passion, that my nature hath such inclinations unto; to that end, to plant that Meekness, and Patience, and Humility, and Charity in my heart, that may turn out this unruly creature; to

am

arm me with that continual vigilance over my self, that it may not steal upon me unawares; but especially to give me that power over my tongue, that I may not fall into that greater condemnation.

But I see you have not yet done with this Theme; for before our Saviour proceeds to any other Commandment, I perceive he buildeth somewhat else on this foundation in the four next Verses, [Therefore if thou bring thy gift to the Altar, &c.] Be pleased to tell me, 1. how that belongs to this matter; and, 2. what is the duty there prescribed?

C. For the dependence of that on the former, or how it belongs to it, you will easily discern, if you remember that old saying, *That * Repentance is the onely plank to rescue him that is cast away in the Shipwreck.* Our Saviour had mentioned the danger of rash anger and contumelies, &c. And because through humane infirmity he supposes it possible that Disciples or Christians may thus miscarry, he therefore adds the necessity of immediate Repentance and Satisfaction after it.

* Penitentia unica est post naufragium tabula, Tert.

S. What is the duty there prescribed?

C. It is this. 1. Being reconciled with the Brother, *Of Reconciliation.* vers. 24. and agreeing with the adversary, vers. 25. i. e. using all means to make my peace with him whom I have thus injured. For the word [be reconciled] signifies not here [to be pacified towards him] for he is not here supposed to have injured thee, for if he had, the anger would not be causeless: but [to pacify him] to regain his favour, (and thus the word is used in the Scripture-dialect in other places) confessing my rash anger and intemperate language, and offering any way of satisfaction that he may be moved to forgive me, and be reconciled to me; which till he do, I am his Debtor, in his danger to attach me, as it were, to bring me before the Judge, and he to deliver me to the Bailly or Sergeant, and he to cast me into prison, &c. i. e. This sin of mine unretracted by Repentance will lie very heavy upon my score: and without Satisfaction to the injured person, will not be capable of mercy or pardon from Christ: which danger is set to inforce the duty. The second part of the duty is, that

Mat. 5. 24. Dr.

that the making this our *Peace* is to be preferred before many other things, which pass for more specious works among us; as particularly, before voluntary Oblations, which are here meant by the *gift brought to the Altar*, such as those of which the Law is given, *Lev. 1. 2.* Not that the performance of this duty is to be preferred (being a duty to my Neighbour) before Piety, or the duties of true Religion toward God; but before the observation of outward worship, sacrifices, oblations, &c. *Mercy before sacrifice*, *Matt. 9. 13.* and *12. 7.* And that those offerings that are brought to God with a heart full of wrath and hatred, will never be acceptable to him. Our Prayer, express *1 Tim. 2. 8.* by [*lifting up of holy and clean hands*] must be without wrath, or else (like the Fast, *Isa. 58. 4.* [*Ye fast for strife and for debate*] and the long prayers, *Isa. 1.* [*when the hands were full of blood*]) it will be but a vain oblation in God's account, like *Gain's*, when he resolved to kill his brother. *Isa. 1. 15.* *Is there any thing else you will commend to me out of these words, before we part with them?*

Of the time
of calling
our selves
to account
for trespasses.

C. Yes. 1. That the immediate time before the performing of any holy duty, of Prayer, of Oblation, of Fasting, of Receiving the Sacrament, &c. is the fittest and properest time to call our selves to account for all the trespasses and injuries we are guilty of toward God and men, [*If thou bring thy gift, and there remembrest*, ver. 23.] That, it seems, is a season of remembring. 2. That though the not having made my peace with those whom I have offended, make me unfit for any such Christian performance, (and so require me to defer that till this be done) yet can it not give me any excuse to leave that Christian performance undone, but rather hasten my performance of the other, that I may perform this also. He that is not yet reconciled, must not carry away his gift, but leave it at the Altar, ver. 24. and go and be reconciled, and then come back and offer his gift. He that is not in Charity (or the like) and so unfit to receive the Sacrament, must not think it fit or lawfull for him to omit or neglect that Receiving, on that pretence (or if he do, it will be a double guilt) but must hasten to recover

recover himself to such a Capacity, that he may with *clean hands and heart* thus come to God's Table, whensoever he is thus called to it. 3. That a Penitent reconciled sinner may have as good confidence in his approaches to God, as any, [*Then come, v. 24.*] 4. That the putting off or deferring of such businesses as these (of Reconciliation, Satisfaction, &c.) first, is very dangerous; and secondly, the danger of it past, reversing when it cometh upon us. And 5. that there is no way to prevent this, but in time of life and health, quickly, instantly to doe it, the next hour may possibly be too late. *Agree quickly whilst thou art in the way, verse 25.* 6. That the punishment that expects such sinners is endless, indeterminable: the [*till thou hast paid*] ver. 26. is not a limitation of time, after which thou shalt come out, (any more than [*she had no children till she died*] is a mark or intimation of her having children after death) but a proposal of a sad payment which would never be finished and discharged, the paying of it would be a doing for ever.

S. *I thank you for these supernumerary Meditations. I hope they shall not be cast away upon me.*

I shall detain you no longer here, but call upon you to proceed to the next Period, which I see to begin in like manner with a Commandment of the old Law, Thou shalt not commit Adultery; and the same Introduction to it which was to the former, [*Ye have heard that it was said by them of old time*] which, by what I before learnt of you, I conclude should be [*to them of old time*] or to the ancient Jews, *Exod. 20. 14.* I shall propose no more scruples in this matter, but onely crave your directions for the main, what you conceive forbidden here in that old Commandment.

SECT. VI.
Of Adultery.

The severals forbidden under that head.

C. As in the former God by Moses restrained all the accursed issues of * one kind of sensuality, that of Anger; so in this place of the † other, this of Lust. † And naming the chief breach of this kind, that of Adultery, i. e. lying carnally with a married woman, he forbids also all other acts of uncleanness which are not conjugal. Thus have some of the Jews them.

πορνεία,
πορνεία.

* πορνεία.
† πορνεία.
‡ πλεονεξία.
* κακία.

† πλεονεξία.

‡ See Truth
of Idolatry.

themselves interpreted the word which is used in the Decalogue, and so in the Scripture and good Authors, and in common use, *Adultery* and *Fornication* are taken promiscuously to signify all manner of uncleanness, of what kind, or in what manner soever committed: Of which though some kinds seem to have been permitted the Jews, yet this Permission is not to be conceived to extend any farther than the benefit of legal impunity; (not that they were lawfull or without turpitude.) And that some other kinds of them which tended not to the multiplying of that People (as *Polygamy* did) were by their Law severely punished, you shall see, *Deut.* 22. but more severely by God himself, as *Numb.* 25. So that under the letter of that old Commandment are contained not onely the known sins of *adultery* and *fornication*, but all other kinds of filthiness, mentioned, *Rom.* 1. 24, 26, 27, 29. where there are four words that seem to contain all sorts of it under them; * *Fornication*, † *Villany*, ‡ *Immoderate desire*, * *Naughtiness*: and so again, 2 *Cor.* 12. 21. *Uncleanness*, *Fornication*, *Lasciviousness*; and, *Gal.* 5. 19. *Adultery*, *Fornication*, *Uncleanness*, *Lasciviousness* and *Idolatry*. Which last word in that and other places seems a word meant on purpose to contain all such kind of unclean sins under it, because they were so ordinary in the idolatrous mysteries of the Heathens; most of the rites and secrets of their Religion being the practice of these filthy sins. So *Eph.* 4. 19. and 5. 3. In both which places, as also before, *Rom.* 1. 29. and *Col.* 3. 5. the word there rendered † *Covetousness* in the three latter, and *Greediness* in the first, signifies that irregular desire, and so those Heathenish sins which (here also, *Col.* 3. 5.) are called ‡ *Idolatry*. I would not give you any more particular account of these sins, which are *not to be named*, but desire God to fortifie you with all care and vigilance against them, grounded in a sense and hatred and detestation of them, as of the greatest reproach to your nature, grievance of the Spirit of God, defamation of Christianity, (whereever they are to be found) and as sins of such a nature, that as they have had the fiercest

fiercest of God's judgments revealed against them, (many Cities and Nations remarkably destroyed for them) so when they are once in any kind indulged to, they are apt to break out into all baseness and vileness, and are therefore called by Saint Peter, abominable idolatry, 1 Pet. 4. 3.

S. *The good Lord of all purity, by the power of his sanctifying grace, preserve me from all such taints to be a Temple of the Holy Ghost. But what else is reducible to this Commandment of the Law?*

C. 1. All desires of these sins consented to, although they break not out into act. 2. All morose thoughts, i. e. delaying, dwelling or insisting on such thoughts, phansying of such unclean matters with delectation. 3. The feeding my lust with luxurious diet, inflaming wines, &c. or other such sewel and accenticives of it, &c.

S. *What now hath Christ added to this old prohibition?*

C. You have it in these words, That *whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Of looking on a woman to lust.

S. *What is the meaning of that?*

C. That he that so looks, &c. First, signifies his * heart to be adulterous, though himself be not through want of opportunity, &c. Secondly, that he shall by Christ be censurable as the Adulterer under the Law. * Adultera mens est. Inimicus adulter erit. Ovid.

S. *But what is the full importance of looking on a woman to lust?*

C. It is not onely [to look to that end that I may lust] (as some are willing to interpret here, by this means making *looking* to be sinfull onely in order to that end, (that *lusting*) without designing of which they conceive the *looking* it self will be no fault) but either [to look so long till I lust] or else [to satisfy my lust (though not with the yielding to the corporal pollution, yet) so far as to feed my eye, to gaze, to dwell on the beauty of other women.] As in the Law the fastning the eyes on an Idol, considering the beauty of it, is, saith Maimonides, forbidden, Lev. 19. 4. and not onely the worship of it. I shall give you it

in

* ὁ βλέπων.
or, as Chrys-
some reads
it, ὁ βλέπων
τὴν γυναῖκα
αὐτοῦ.

in the language of the Fathers who have thus interpreted it. * He that stands and looks earnestly, Theoph. He that makes it a business to look earnestly upon gallant bodies and beautifull faces, that hunts after them, and feeds his mind with the spectacle, that nails his eyes to handsome faces, S. Chryf. And again, Not be that desires that he may commit folly, but looks that he may desire. And again, God hath given thee eyes, that, seeing the creature, thou mayst glorifie him and admire him. And the use or employing them any other ways than thus, is an abuse. An example of this we have in the two wicked Elders, *Sufan*. ver. 32. who, being denied the farther enjoying of their lusts, command to uncover her face, that they may be filled with her beauty. And there is mention of the like in another Apocryphal Authour, 1 *Esd*. 4. 19. gape, and even with open mouth fix their eyes fast on her; and, *Ecclus* 9. 5, & 8. Gaze not on a maid, the Greek reads it, * Look not on her, as if thou wert a learning ber, lest thou be ensnared by her complexion, or colour, or beauty in her cheeks; for so I suppose the † right reading imports. So again, *Ecclus* 41. 21, 22. gazing upon (the Greek signifies || contemplating) another man's wife, and a curious earnest beholding his maid; for so the word there rendred [being * overbush with her] seems rather to signifie, and is used by the Fathers to expresse the very thing we now speak of: and so it is. 1 *Tim*. 5. 13. and *Ecclus* 42. 12. ^b Look not earnestly on any man for beauty. As therefore there was an ^c immoderation and fault in anger, so in looking. If (saith Chrysostome) thou wilt look and be delighted, look upon thine own wife, and love her continually; but if thou lookest after ^a other beauties, thou dost both wrong her (letting thy eyes rove other-where) and thou wrongest her whom thou lookest on, meddling with her illegally: for thou touchest her not with thy hand, yet with thy eyes thou dost. To this Saint Peter refers, 2 *Pet*. 2. 14. Eyes full of adultery; there being an adulterous look as well as an adulterous embrace, the former forbidden by Christ, as well as the latter by Moses.

* Μὴ κατα-
βλεψαίης.
† Ψευδοῖς,
not ἡντιμύ-
οις.
|| Καταβλεψαίης.
a Περὶ ἐργασίας.
b Ἐργασίας
ἐφ' ὧς καὶ τὸ
καταβλεψαίης
ἐν τῇ γυναί-
κῃ σου.
Nicep. Basil.
dny. l'. of
one that
was in love
with her Fa-
ther, and
durst not let
it be known,
of whom he
saith, καὶ ψευ-
δοῖς ἰδὼς αὐ-
τὴν πόλιν τὴν
ἐρωτα, the
bedded her
love in her
heart, it be-
ing very dan-
gerous to let
it out; the
very thing
which is called the committing adultery in the heart. c *Εἰς τὴν ἀνομιαν καὶ τὴν ἁμαρτίαν*,
Ecclus. 9. 8. So v. 9. d *Μὴ ἐκείνην γυναῖκα σου καὶ τὸν ἄνδρα σου*, Sit not with
a woman that hath an husband.

S. I had not thought this prohibition of Christ had been so severe, but seeing it is the opinion of the ancient Fathers, that the words are thus to be interpreted, and that the feeding of the eye, yielding to satisfy that with unlawfull objects, (the beauty of any but our own wives) and the stirring up of fire within (which is apt to be kindled by that means) is here forbidden, I shall no longer doubt of it, but resolve (and, with Job, make a Covenant with my eyes) that I will not behold a maid, i. e. please my self with the contemplation of her beauty; much less indulge my self the liberty of any farther degrees of this kind, any of those dalliances that are so ordinary among men or women, and are either effects of lust already inflamed, or else provokers and inflamers of it: and the Lord give me grace to make good this resolution. But then if it be a fault thus to behold, will it not be so also in the woman that is thus beheld, (as the patient in adultery sins as well as the agent) especially if she take as great pleasure in that, and deck and set her self out to that end that she may be thus lookt on?

C. St. Chrysostome answers that Question also, That it is a great fault, and a kind of Adultery in that woman that thus not onely exposes and prostitutes her self to the eyes of men, but so dresses and sets her self out and calls to her the eyes of all men; if she strike not, wound not others, she shall yet be punished, for she hath mixt the potion, prepared the poison, though she hath not given the cup to drink; yes, and hath done that too, though none be found that will drink of it. It seems, a piece of Christian chastity there is required of women in this kind, that is not generally thought of.

S. I shall trouble you no longer with this matter, onely I desire to know what the two other phrases in this period, Of the eye of the eye and hand offending thee, have to doe in this place?

C. They are the preventing of an objection, after this manner: Upon the giving of that severe prohibition, men will be apt to object, O, but it is hard not to love that which is beautifull, and not to behold what is loved. To this foreseen objection he answers beforehand; It is hard and unpleasant

pleasant indeed, but more unpleasant sure to be a frying in Hell. It were better to pluck the very eye out of the head, to cut off the hand, even that which were most usefull and honourable, than to be cast into Hell. Much more when that is not required, to cut off, or pull out those members, but onely to turn away the eye from the alluring object, to keep the hand from immodest touches and dalliances: Nay, (saith Chrysostome) This is a most mild and soft precept, it would have been much more hard, if he had given command to converse with, and look curiously on women, and then to abstain from farther commissions of uncleanness with them.

S. But what hath the hand to doe with that business of looking?

C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of *looking* is to be extended to all other things of the like nature; all libidinous touches, &c. And whosoever abstains from the grosser act, and yet indulgeth himself such pleasures as these with any but his own wife, sins also against this Law of Christ.

SECT. VII. S. Shall we now hasten to the third Law here mentioned? It Of Divorce. is about Divorce. What was the state of this business under the Law?

C. The Ten Commandments mention nothing of it, and therefore you see the proemial form is changed; not as before [Ye have heard that it hath been said to them of old] (the character of the Commandments) but onely, [It hath been said] which notes that there is somewhat in Moses's writings about it, though not in the Ten Commandments. And what that is, you will see, Deut. 24. 1. to the fifth, to this purpose, That he that hath married a wife, and likes her not for some uncleanness which he hath found in her, he is permitted to give her a bill of divorce, and send her out of his house; and in that case she may marry again; and though her second husband doe so too, or die, yet the former husband is not permitted to take her again for his wife. To which that Christ referred, and not to any interpretation

The permission under Moses.

tion of the *Pharisees*, appeareth, *Matt. 19.* and *Mark 10.* where the *Pharisees* cite *Moses* for a testimony to authorize their opinion; and *Christ* denies not that, but tells them, that *for the hardness of their heart it was given them*, and reduces them to the first institution of marriage; as that which though it brought not with it then the obligation of a command, yet shewed what was always best and most acceptable to God; which now *Christ* by his New Law commands distinctly, though it were not so required of the Jews before, in that more imperfect state of obedience, because of the hardness of their hearts, *i. e.* because they were such an unruly stubborn people, that if they should have been inhibited or restrained from putting away a wife which they liked not, they would have been likely to have killed those hated wives, that so they might have married again: (which is intimated in that speech by way of reply to *Christ's* Law, *Matt. 19. 10.* where the very disciples of *Christ* express their opinion, that it were better never to marry at all, than thus to be bound to a wife; and *Christ* answers them, not by denying such inconvenience possibly to follow; but by asserting the necessity of marriage to some men, which must make them content to bear with some inconveniences, *Vers. 11.*) So again, *Mark 10. 4, 5.* though that which is said by *Moses* in point of divorce be called a precept, *Vers. 5.* yet it is but a sufferance, *Vers. 4. i. e.* a precept of permission, or not holding them up to that high pitch of the first institution of marriage, not a commanding or so much as advising them to put away their wives (in such other cases besides that of fornication) nor indeed wholly freeing the practice from some turpitude; but yet a tolerating or permitting or not forbidding them to doe so for some time, till the season of more perfect commands should come; and withall a commanding, that when a Jew (contrary to the first institution of marriage, and to that which was always best) shall put away his wife, or refuse to live with her, he shall then give her a bill of divorcement in her hand, which was done in

Retrenched
by Christ.

L

favoured

favour to the hated wife, who was free to marry another in this case. This is the brief state of this matter under the Old Testament, nothing in the whole business precept, but onely permission, or toleration of such divorces for that time of their more imperfect state, somewhat agreeable also to the peculiarity of God's oeconomy among that people; for the multiplying of whom it is certain, that *Polygamy*, or the having more wives than one, was allowed them by God, and practised by the holy men of that Nation, and that allowance so continued till the coming of Christ, who, it seems here, reduced all to the first institution of marriage, that the man and the wife *shall be one flesh*, Matt. 19. 5. Under which (it seems by S. Paul, 1 Cor. 7. 2, 3, 4) is contained and intimated the womans *having power of the husbands body*, as before the man had over the womans. This design of multiplying this people exceedingly might perhaps have some influence on the matter of divorces also, because supposing the husband to have such a vehement dislike to the wife, that he would not be brought to live conjugally with her, it would from thence follow, through the prohibition of the womans marrying more husbands (which was never permitted any, though the husband might marry more wives, and so would be the more likely to abstain from the loathed wife, when he might have others freely) it would, I say, follow from hence, that unless it were lawfull for the husband to give a bill of divorce in this case, the hated wife would be kept from ever having of children by any as long as her husband lived: whereupon it is commanded that in this case, when the husband doth thus vehemently dislike the wife, and cannot or will not bring himself to love or live conjugally with her, *he shall give her a bill of divorce*; which law is indeed particularly in favour of the unfortunate wife, and gives her power to be married to any other, except to that former husband, Deut. 24. 4. (and to the Priest, Lev. 21. 7.) and so is thus far in order to that great end of multiplying that people, which would much be hindred if every hated wife should

should be denied this liberty to marry again, and propagate by some other man; which had it not been for that Law, she might not have done, but must in this case have remained childless as long as that unkind husband lived. This, I say, makes this Law of permitting Divorces, and Marriages after such Divorces, seem to be given by *Moses* in order to multiplying or propagation. And accordingly is that of *Mal. 2. 16.* to be rendred, *If thou hatest her, put her away:* In case of vehement dislike, dismiss her by bill of divorce, that so she may marry some other that will be more kind to her.

S. What doeth Christ now in his new Law in this matter of Divorce?

C. He repealeth that whole Commandment, *Deut. 24. 1.* and imposeth a stricter yoke on his Disciples. For coming now to give more Grace than the Law brought with it to the Jews, he thinks not fit to yield so much to any considerations, particularly to the hardness of mens hearts, as to allow Christians that liberty, so contrary to the first institution of Wedlock, but raiseth them higher to that pitch which, when it was not commanded, was yet most excellent, and principally approved by God and all good men, and now becomes necessary, as being commanded by him. And therefore now he clearly affirms of all such Divorces, that whosoever thus puts away his wife, as the Jews frequently did, causeth her to commit adultery, and he that marrieth her committeth adultery; and if after such divorcement he himself marry again, he committeth adultery, and is in that respect sadly liable, *Matth. 19. 3.* That is in brief, that the bond of Wedlock now under Christ is so indissoluble, that it is not the husband's dislikes which can excuse him for putting away his wife, nor his giving her a bill of divorce which can make it lawfull for her to marry any other, nor for any other to marry her, who is for all this bill still indissolubly another man's wife.

Christ's Law
concerning
Divorces.

S. But what, is no kind of divorce now lawfull under Christ?

L 2

C. Yes

Interdicting
them in all
cases, but
that one of
Fornication.

C. Yes clearly, that which is here named, *in case of fornication*, i.e. If the wife prove false to the husband's bed, and take in any other man, it will then be lawfull by Christ's Law for the husband to give her a Bill of divorce, i.e. legally to sue it out, and so put her away. The reason being, because of the great inconveniences and mischiefs that such falseness brings into the family; children of another's body to inherit with (or perhaps before) his own, &c. Which sort of reasons it is, together with the dominion of the husband over the wife, that this matter of divorce (now under Christ) is chiefly built on, (and not only, as might be imagined, that of the conjugal contract; for that being mutual, would as well make it lawfull for the wife to put away the husband, which is no where permitted in the Old or New Testament) this liberty being peculiar to the husband against the wife, and not common to the wife against her husband; because, I say, those family inconveniences do not follow the falseness of the husband as they do that of the wife; and because the wife hath by promise of obedience made her self a subject, and owned him as Lord, and so hath none of that authority over him (an act of which putting away seemeth to be) which he by being Lord hath over her.

S. Is there no other cause of divorce now pleadable or justifiable among Christians, but that in case of fornication?

C. I cannot define any, because Christ hath named no other.

Cor. 7. 12.

S. But methinks there is a place in Saint Paul, 1 Cor. 7. 12. from whence I might conclude that Christ hath named some other. For when Saint Paul saith that the brother, i.e. believer, having an unbelieving, i.e. heathen, wife, if she be willing to live with him, he must not put her away, he presaceth it in this manner, To the rest speak I, not the Lord. Whence I infer that in S. Paul's opinion Christ had not then said that unbelief was not a lawfull cause of Divorce; and consequently I conclude that Christ had left place for some other cause beside fornication: and therefore I should guess that the naming of fornication here was not exclusive to all other causes, but only

only to those that were inferior to it, (and that would make it contrary enough to what was by Moses permitted, to wit, [for every cause] Matt. 19. 13.) and that if there should be found any other cause as great as that, it might be conceived comprehended under that example (named) of fornication: and then I shall be bold to interpose my opinion, that sure, if the wife should attempt to poison or otherwise take away the life of the husband, this would be as insupportable an injury as adultery, and so as fit a cause of a divorce as that.

C. You have proposed an objection of some difficulty. I must apply answer to it, by dividing it into parts, and making my returns severally. 1. That in that place, 1 Cor. 7. if the words [*Speak I, not the Lord*] did belong to the words immediately following, to wit, those which you name, and if those were to be understood of Divorce, your Collection from thence would be reasonable. But I conceive that they belong not to the case of Divorce, but of malicious desertion, either more generally, when one will not live with the other; and then it may be truly affirmed, that Christ spake not of that particular, and that the Apostle doth strictly forbid such desertion: or else that they belong to the 15. vers. precisely, and so to that particular case of Desertion, when the unbeliever will not live with the believer, the Heathen particularly with the Christian, and then S. Paul's determination is, That upon her or his departure, the believer, man or woman, shall not be in bondage, (i. e. so far enslaved, or subjected, that he or she should do acts prejudicial to their Religion, for that end, that she may continue with her husband, or he with his wife) and of this it may also truly be said, that Christ had said nothing; and so, [*This speak I, not the Lord.*] If either of these interpretations be acknowledged, then the ground of the whole Objection is taken away. And if it be objected again, that by that liberty of S. Paul's, the woman-believer, being put away by the Infidel-husband, is permitted to live continually from him, which seems contrary to Christ's saying, That he that putteth her away, except in case of fornication, causeth her to commit adultery, (for

Interpreted
of malicious
desertion.

if by that absence from him she be caused to commit adultery, how can it be lawfull for her to live from him ?) To this I answer also, 1. That if all this were granted, it would yet be nothing to the present purpose: for it would conclude onely against *S. Paul's* judgment, that he did contrary to *Christ's*, in giving this liberty; not that *Christ* had said this, which *S. Paul* saith he had not said, which is the onely thing that this Objection was designed to prove. But then, 2. That the case here spoken of by *S. Paul*, being, as was said, the case of malicious Desertion, differs from that other of Divorce for other causes besides Fornication. 3. Though that which *S. Paul* here saith be somewhat which *Christ* hath not said before, and so an example of [*I, not the Lord*] yet it is not opposite or contrary to what *Christ* had said: for though *Christ* say, that he that divorces (not for Fornication) *causeth his wife to commit adultery*; yet sure his meaning is onely, that as much as in him lies, he causeth her, by putting her to some ill exigents, which may perhaps tempt her to harlotry, but not that he forceth her to this infallibly or irresistibly; for sure it is possible one who is so divorced may live chaste, yea, and single ever after. And that this is the meaning of that phrase, [*causeth her to commit adultery*] you may be assured by this, that *Christ* mentions it onely as an aggravation of the Man's fault, who by this puts her on that hazard, of which he is no whit less guilty, though she resist that temptation, and escape that danger. But then still this is a distinct case from that of the infidel's deserting of his believing wife, for that being *S. Paul's* case onely, was not spoken to by *Christ*. Thus you see the place to the *Corinthians* cleared: I shall onely (by the way) add, that v. 12. the understanding those words [*to the rest*] as if they were opposed to the [*married*] ver. 10. (as though he spake now to the *rest*, i. e. those that are unmarried) is a mistake, caused either by not marking that in the prohibition of *Christ* mentioned immediately before, the exception of Adultery must be supposed (for that being marked, the sense will run thus,

But
not if

Asmois

But to the rest, i. e. to those married persons to whom Christ spake not particularly, i. e. to the married that divorce not for Adultery, but maliciously desert one the other) or else perhaps, by the sound of the Greek word, which would then be better rendred, for the rest, or [to the rest] referring not to persons, but things, [concerning the rest, &c.]

Having answered now the first part of your Objection, I proceed to the second, and answer, That there were again some reason in the inference, if first, *S. Paul* had thus affirmed the former, (which we have shewed he did not,) and secondly, if there could be produced any cause so justifiable for Divorce as Fornication (in the latitude of the signification) or adultery is. But of this I am persuaded that there can none be produced, because in all considerations none is so great and so irreparable an injury as this, none that Repentance can so little set right again, (the possibility of which is one great reason why other injuries are not thought fit by Christ to be matter of Divorce.) For though it be possible some other sins may be as great or greater than Adultery, (as Idolatry, Heathenism, for example) yet because this is not so contrary to and destructive of the Conjugal state, therefore it is not thought fit by *S. Paul* to cause Divorce (nor, as appears, by Christ neither) though to cause damnation (which is far greater punishment than Divorce) it be abundantly sufficient. As for the having attempted the life of the Husband, (which leads me to answer the last part of the Objection) I shall make no doubt to say, This is not equal to the having committed Adultery. For first, it appears that though it was attempted, yet it was not acted, (for if it had, that would have made a real Divorce indeed) and the attempt, 1. is not so punishable as the act; and, 2. it may by Repentance be repaired again, and the rest of the life be the more happy and comfortable with such a Penitent wife; and this very possibility is considerable. And that which was the reason why the believing husband is advised not to put away the unbelieving wife,

The case of
the Wives
attempting
the Hus-
bands life.

Vide in the
life of Les
Digneirs.

Not equal
to that of
Adultery.

[for he knows not whether he may not convert and save the heathen wife by living with her] hath place here also. To this purpose I will tell you a story of a Master and Servant, which you may accommodate to an Husband and Wife, *Les Digneirs* (after Constable of France) had learned that his man that served him in his Chamber was corrupted to kill him: Being in his Chamber with him, and none else, he gives him a *Sword* and *Dagger* in his hand, and takes another himself; then speaks thus to him, You have been my Servant long, and a Gallant fellow, why would you be so base as to undertake to kill me cowardly? Here be weapons, let it be done like a man; and so offered to fight with him. The Servant fell at his feet, confessed his vile intention, begged pardon, promised unfeigned Reformation. His Master pardoneth him, continues him in place of daily trust in his Chamber; he never hath treacherous thought against him after. So you see this crime may be repaired again, and no danger in not Divorcing. But then secondly, If there were danger of being killed still, yet may that inconvenience of living with one who hath been false to the bed be beyond that. *Love is strong as death, Jealousie cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame, saith Solomon.* And if the continual Jealousie be thus caused, what a Hell is that man's life; and that is far worse than Death, especially than the mere danger of it: and beside, if she also have repented of her Fornication, and the husband be satisfied that she hath so, yet the disgrace of having been so used, and perhaps the continual presence of a base Brat in the family, will be yet more unsupportable than that possible danger of losing a life. For you see how ordinary it is for men to condemn their lives, to endanger, nay, oft actually to lose them, rather than part with Reputation, or any such trifling comfort of life, on this Maxime of the natural man's, that it is better to die than live miserably or infamously. And though Christianity curb that gallantry of the world, yet still it commands us to condemn life when it cometh in competition with Obedi-

Obedience to Christ; which here it doth, or may do, if Christ command (as his words affirm he doth) this not-divorcing for any kind of cause but Fornication. The same might be said in divers other things, where we are apt to interpose the excuse of extreme necessity, (*i. e.* danger of losing our lives) when through any passion, or interest, we are not inclined to doe what God bids us doe: Where, 1. if we did thus die, it were Martyrdom, and that the greatest preferment of a Christian. 2. Seeing it is but danger, and not certain death, we may well intrust our lives in God's hands (much more our estates, which are not so near to us) by doing what he bids us; and think them there safest, when so ventured. And so I have satisfied your scruples.

S. Other scruples in this matter of Divorce I think I could make to you; but I hope neither you nor I, by the blessing of God, shall ever have occasion to make use of the knowledge of such niceties.

I shall hasten you to that next Period, which contains a Pro-
hibition so necessary to be instilled into young men, lest the sin get
in fashion, and that root so deep in them, that it will not sud-
denly be weeded out, and that is of Swearing. Be pleased
therefore, after Christ's method in delivering, and yours formerly
in expounding, to tell me the meaning of the old Commandment,
which by the style of the Preface, [Ye have heard that it hath been
said to them of old time] I collect to be the third of the Ten Commandments.

C. The first part of it, [Thou shalt not forswear thy self,] is clearly the third Commandment; but the latter part [But shalt perform to the Lord thine oaths,] is taken out of other places of the Law, to explain the meaning of the former, and to expresse it to be, as literally it sounds, against Perjury, and (under that head) particularly the non-performance of promissory oaths.

S. But the third commandment is in Exodus, [Thou shalt not take the Name of the Lord thy God in vain:] Is that no more than [Thou shalt not forswear thy self?]

C. No more undoubtedly in the primary intention of the phrase, if either Christ may judge, who here saith so, or if the importance of the words in the Original

Sect. VIII.
Of Swear-
ing.
The third
Command-
ment against
Perjury.

* ἀπὸ τοῦ
κα.

† NW

Punishment
of Perjury.

α' Ορκος.
b Ορκος, see
Hefi. Theop.
Ορκος ε' ος
δη πλείους
ἀνθρώπους
Παράγει, ε' τ
και τις εκου
ἀπορκειν ο.
μίσου.

ginal be observed. For to *take*, or *lift up the Name of God*, is an Hebrew form or phrase signifying *to swear*, and the word [*vain*] and [*false*] is all one; as 1. the Hebrew Writers generally acknowledge, 2. that of [** idle word*] enforceth, *Matt. 12. 36.* being there applied to that not onely *vain* but *false* speech, *vers. 24.* [*He casts out devils by the Prince of devils:*] 3. because the very word that, *Exod. 20. 7.* is rendred † *vain* in the third Commandment, is used, *Deut. 5. 20.* in the ninth Commandment, for (and is so rendred by us) *false witness*; and so *Psal. 24. 4.* *lifting up the soul unto vanity* (that phrase of *lifting up the soul* referring to that form of *swearing by the life*) is exprest in the next words *sworn deceitfully*. By all which it is clear, that [*to take God's name in vain*] is [*to forswear ones self.*] And consequently that to that sin of *Perjury* is assigned not onely a terrible portion in God's future, slow, but sure retributions, (so great, that among the Heathens the torments of Hell were thought peculiarly to belong to *perjured* persons, and the very word which signifies (a) *an oath*, is by them turned into the (b) *name of that place which avenges the sins of this life*) but even the remarkable strokes of God's hand even in this world, strange open riots and invasions, and ruines on mens estates oft-times, but more often secret strokes of his hand, and blasts of his mouth, cursing, and poisoning, and wasting the estates of those that are guilty of that sin. This is the importance of that peculiar Character set upon that sin in the close of that Commandment [*the Lord will not hold him guiltless;*] all God's plagues attend, and will infallibly overtake him. You will see it, *Zach. 5. 4.* in the Embleme of the *flying roll*, that entreth into the house of the thief, and into the house of him that sweareth falsely by God's name; and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof. This remaining and consuming the whole house with the timber and stones, is no single curse, but that which extends to the blasting and extirpation of whole families; and the *flying roll* is an intimation of the Indiscernibleness, Swiftnes, Fiercenes, and Unavoidableness of this judgment.

And

And perhaps it would be worth your while to observe this sin abroad in the world, how it is haunted by Divine vengeance, and particularly one special part of it, Sacrilege, (which is punctually the sin in *Zachary*, stealing and perjury together, and that heightened by being an invasion of God himself) a sin clearly against the first Table, (as may appear by *S. Paul's* joining it with Idolatry, as stealing with stealing, adultery with adultery, *Rom. 2. 22.*) and reductively, if not principally, against this of perjury, of which it is a branch, *First*, By not paying or performing of vows, which is here said to be commanded by that Law by which perjury was forbidden, and is broken not onely by *Ananias* his detaining what he himself had vowed to God, but by purloining, or invading, or alienating whatever is by others consecrated to God: *Secondly*, Because the Jewish custome being to adjure men, as it is ours to impose an oath, and that adjuration forcing men to speak, and so to swear to any thing so proposed, (as appears by *Christ* and the High Priest, *Matt. 26. 63, 64.*) and so the answering falsely upon such an adjuration being as direct perjury as if one had voluntarily taken an oath and violated it; and moreover the consecration of Lands, Revenues, Goods moveable and immoveable to God, for the use of those that wait on his service, being ordinarily done * with a curse (such as that in *Zachary's* Roll, or the *Psalmist's* Prophetick imprecations of *Judas*) on the sacrilegious invader, and that curse a mixture of that imprecation and an adjuration, the consequence is clear, That this sin is very properly reduced to this Commandment: and though in respect of many other aggravations of it to be a breach also of many other Commandments, and particularly a contemning of God, a thinking him so tame as not to revenge such violations that immediately touch his own property; yet in the main part of it, it is a taking of God's Name in vain. And then I should be too troublesome to you to shew you the fearfull judgments that in this world have attended it, in many hundred illustrious examples, such

Of Sacrilege.

That sin a branch of Perjury.

Cum anathemate.

such

such as would be sufficient to mortifie the most ravenous appetite, (which alone sets the covetous vulture upon it) by assuring him, that every coal thus fetcht from the Altar will not fail to burn the whole nest ; that every prey thus ventured on, will curse and consume the whole heap or treasure, and undoe him that meant so to have enriched and raised himself by it. I shall leave you to make up this observation to your self.

S. But is nothing else reducible to this old Commandment ?

C. Though Swearing simply taken be not reducible, (for, besides that the expresse words of Moses plainly permit it, [*thou shalt swear by his name*] Deut. 6. 13. and 10. 20. the * Fathers say plainly, That to swear under Moses was lawfull ;) yet idle, foolish, wanton, (sure prophane, blasphemous) using of God's name may be resolved to be there forbidden by reduction.

* *Opusculum*,
&c.

S. What then hath Christ superadded to the old Commandment ?

Christ's Interdict of all swearing.

C. A total universal prohibition of swearing it self, making that as unlawfull now, as Perjury was before.

S. Are no kind of oaths lawfull now to a Christian ?

In communication.

C. That you may discern this matter clearly and distinctly, you must mark two circumstances in our Saviour's speech. 1. That phrase, *vers. 37.* [*but let your communication, &c.*] from whence one universal rule you may take, that to swear in ordinary communication, or discourse, or conversation, is utterly unlawfull. 2. You must apply our Saviour's prohibition to the particular matter of Moses his Law forementioned ; and that was peculiarly of promissory (not assertory) oaths ; and then adding to that the importance of the word [*swear*] as it differs from adjuration, or being sworn, (taking an oath administered by those who are in authority) you have then a second rule, That all voluntary, but especially promissory, oaths, are utterly unlawfull now for a Christian.

All voluntary Oaths.

S. What do you mean by voluntary oaths ?

C. Those

C. Those that no other impellent but my self, or my own worldly gain or interest, extort from me: For of these you must resolve, that if my oath be not either for the glory of God; (as *St. Paul's* oaths, *Rom. 1. 9. Gal. 1. 20.* &c. which were to stand upon record to posterity, and to confirm the truth of God being in his Epistles, whereas in all the story of his conversation in the *Acts*, we never find that he did swear) or for the good of my Neighbour, (wherein generally I, as a private man, am not to be judge, but to submit to the judgment of the Magistrate legally calling me to testify my conscience, or to enter into some oath for the good and peace of the Publick) or some such publick consideration, but only for my own interest, &c. it is utterly unlawfull.

S. Why did you add, but especially promissory oaths?

C. Because those are most clearly here forbidden, both by the aspect these words have on the precedent, *Thou shalt perform thy oaths*; and by the precept of *St. James* in that matter, *Chap. 5. 12. Let your yea be yea, and your nay, nay, i. e. Let your promises and performances be all one, (the first yea referring to the promise, the second to performance) which he there mentions as a means to make all promissory oaths unnecessary: for he that is so just in performing his word, there will be no need of his oath; and he that doth use oaths in that matter may be in danger to fall into lying, or false speaking, which is the meaning of those words which we there render*

[** Lest you fall into condemnation.*]

S. What is the meaning of those severals that follow, Neither by (a) Heaven, &c. May it not be, that I must not swear by them, but only by God? or not swear falsely, so much as by them?

C. No, but clearly this, that those lesser oaths taken in by some in civility to God, whom they would not invoke in small matters, but yet would use this liberty of swearing by other inferiour things, are now utterly unlawfull; a Christian must not use any of those. Because every of these are creatures of

God

** and ois c.
rengens ad
ore, i. e.
soudidoglas
a stupor of
hich aistf.
dikony aist.
Soph. Mens-
lippe.
Swearing by
all inferiour
things now
utterly un-
lawfull.*

God (whose whole being consists in reference to him) and not to be subjected to his lust to be tost and defamed by his unnecessary oaths.

S. What is meant by the positive precept in the close, [but let your communication be, yea, yea, nay, nay?] Is it, as you expounded St. James [Let your yea be yea, &c.] i.e. Let your promises and performances be answerable to one another?

Nothing allowed but Affirmations and Asseverations.

C. No, there is difference betwixt the phrases. [Let your yea be yea] signifies that, (as on the other side, yea and nay signifies levity, 2 Cor. 1. 19.) But [Let your communication be, yea, yea,] is this, in ordinary discourse you may use an affirmation (that is, one yea,) and if occasion require an asseveration (that is, another yea) and so again a negation, and a phrase of some vehemence (as a redoubling) to confirm it (that is, nay, nay,) and this will serve as a good usefull means to prevent the use of swearing, by assigning to that purpose some such asseveration which will serve as well; and therefore Christ doth not onely forbid any more than this, but in a manner direct to the use of this, as that which will help us to perform his precept.

S. There is yet one thing behind, the reason that this is back'd with, for [whatsoever is more than this, cometh of evil:] What is meant by that?

C. Either that it cometh from the evil one, Satan, who makes men unapt to believe without oaths, that so he may make the free use of them the more necessary; or from evil, i. e. that great kind of evil among men, the breaking of promises, from whence this custome of adding oaths proceeds, because they cannot be believed without them. By which is also intimated, that oaths are here by Christ forbidden, not as things in themselves evil, but as things which are not to be used but in affairs of special moment, a reverence being due to them, which are therefore not to be made too cheap by us.

* So Josephus, l. 2. de Bel. Jud. c. 12. of a special sort of Jews, who, saith he, avoided all swearing, and counted it worse than perjury. He is already condemned, that is not believed without swearing.

SECT. IX.

Of revenge, or retaliating evil.

S. Be pleased then to advance to the next period, and the foundation of that laid as formerly in the words of the Law, [an eye

eye for an eye, and a tooth for a tooth] which I see again by the variation of the Preface from that which was prefixed to the commands of the Decalogue, not to be of that number; and yet is the phrase also varied from that which was prefixed to that of divorce: There only [it hath been said] but here [ye have heard that it hath been said.] What is the reason of that?

C. It signifies, that as it is less than a Commandment of the Law, (i.e. is no precept, that every one should thus require an eye of him who had put out his) so it is more than a bare immunity from earthly punishment to him that should so require, (which, I told you, was all that was allowed in that of divorce.) The truth is, this was by the Law of Nature and Moses freely permitted (and no sin then chargeable on him that did so) that he that had lost any Member of his body, might, by way of revenge, or retaliation, legally or judicially require the like member (of him who had thus injured him) to be taken from him, Deut. 19. 21. though among the Jews, and so, I suppose, the Gentiles also, private men were not to doe this on their own heads, but might, by legal process, go to the Judges and require this due from them.

S. What hath Christ appointed in this matter?

C. It is set down in these words, [But I say unto you, (a) that ye resist not evil.] Where the word which we render [evil] signifies not a thing, but a person, the injurious man, or him that hath done the injury, and the word rendred [(b) resist] notes not that which our English commonly signifies, but peculiarly to retaliate, to return evil for evil; by which interpretation it is directly answerable to what went before [eye for eye, &c.] and so is a denying to Christians that liberty that before was allowed the Jews, that of revenge, retaliation, returning those mischiefs to others which we have received from them.

Christ's prohibition of

a Το ποῦναι τὸν ἐχθρὸν σου.

b Ut propositio dicit non oppositionem sed retributionem notet, at in voce ἀνίστασθαι, & ἀνίστασθαι. Sic & ἀνίστασθαι, and as in Sophoc. Oedip. Art.

ἀνίστασθαι, Is to speak back again, to be allowed vices loquendi, which saith Oedipus there is his privilege to a King; and so ἀνίστασθαι (presently) to hear the respondent speak, &c. as in the Sophoc. Oedipus.

S. What

S. What plain places of Scripture be there which prohibit this, so that I may be induced, by the analogy of them, to believe this forbidden here?

C. One plain place there is, which seems to me to be a direct interpretation of this, Rom. 12. 17. [Rendring to no man evil for evil;] so again, v. 19. [Avenging not your selves,] i. e. not thus [Rendring evil for evil:] which is farther explained by the following words, [but give place unto wrath] i. e. leave it to God's revenge, as it follows [Vengeance is mine, I will repay it, saith the Lord.]

S. But how far doth this precept of not revenging extend? To publick Magistrates, or onely to private persons one toward another?

In private persons, not in Magistrates.

C. To this I shall answer by these several degrees.
 1. That it doth not interpose in the Magistrate's office, so as to forbid him to punish by way of retaliation, if the Laws of the Land so direct him; for his office being to preserve the Kingdom in peace, Christ forbids not the use of any lawfull means to that end, nor particularly of this, but rather by the Apostle confirms it in his hand, by saying, [He beareth not the sword in vain] and adding, [He is God's Minister, an avenger for wrath, to him that doeth ill.] By which is intimated, that that sword for vengeance, or punishment of offenders, which naturally belongs to God onely, is, as far as respects this life, put into the hands of the lawfull Magistrate, with commission to use it as the constitution of the Kingdom shall best direct, either by way of retaliation or otherwise: and what is done thus by him, is to be counted God's vengeance executed by him, and so no more contrary to the prohibition of private revenge, than God's own retributions would be; which yet are mentioned by the Apostle, as an argument to prove the unlawfulness of ours, Rom. 12. 19. *Avenge not your selves, but rather give place unto wrath, leave all punishment to God, for it is written, Vengeance is mine.* By which connexion you may note by the way, that the motive why we should not avenge our selves is (not that which some revengefull minds would be best pleased with, because by our patience

patience our enemies shall be damned the deeper, as some would collect from *Rom. 12. 20.* but) because the privilege of punishing offenders, *ie.* of vengeance, belongs peculiarly to God, and to none but those to whom for things of this life, he is pleased to communicate it. Which I conceive to be the reason why upon this ground of vengeance belonging to God onely, set down in the end of *Rom. 12.* the thirteenth to the *Romans* begins with *Obedience to the higher powers, and their being ordained by God, &c.* This being thus set, it will follow, secondly, That Christ's prohibition belongs onely to those who have received the injuries considered (whatsoever they are) under the notion of private sufferers: And those are forbid two things, 1. Taking into their own hands the avenging of themselves; 2. (which is the special thing in this place, the former being not by the Law permitted to the Jews themselves, though among the Heathen it was generally thought lawfull to hurt them who had injured us) Desiring and thirsting, seeking and requiring revenge, (even that which the Law of man affords,) with this reflexion on themselves, for the satisfying their revengefull humour. This might Christ very reasonably prohibit, it being before not commanded, but onely permitted by *Moses's* Law; though forbid the Magistrates thus to punish offenders he could not without destroying the Law, and giving the worst of men advantage over the best, which indeed to have done would not yet be thought reasonable for Christ, the greatest part of the world being so far from being Christians even now in times of Christianity. It is not therefore made utterly unlawfull by Christ to prosecute any who hath wronged me, and bring him to legal punishment, for that the Law of man, authorized and not contradicted by Christ, may and oft doth require of me, and there is great difference between revenge and punishment; nor is it unlawfull to require reparations for an injury done me, when the matter is capable of it; nor again to doe the same for the good that may accrue to my Brethren by the inflicting such exemplary

Not against
legal profes-
sions.

M

emplary

emplary punishment on offenders. But that which our Saviour interposeth is, That to require this for the satisfying of my own revengefull humour, besides or without reparation of the damage received by me, (as generally it is when I require an eye for an eye; for in that case the pulling out of his eye will contribute nothing toward the helping me to mine again) or again to require it in contemplation of the farther inconvenience that may possibly befall me another time, if this pass unpunished, is thought fit to be interdicted us Christians, who are bound, first by gratitude, for what Christ hath done to us in pardoning of injuries, to go and doe likewise, *i. e.* to pardon, and not revenge injuries; secondly by the Law of Faith, to vanquish such fears, and depend on God's providence, to defend us for the future, and not to be so hasty and solicitous in using all possible means, however unlawfull, for the future securing of our selves. And all this seems to be the literal importance of that phrase, *Rom. 12. 19.* [*Not avenging our selves:*] Whatever avenging is lawfull, that is not which reflecteth upon our selves, and our own immoderate passions; whether that of anger, or that other of desire, a branch of which is this worldly carking or solicitous fear; that any patience of ours will bring more suffering upon us.

Of Wars.

From these two thus set, it will appear, thirdly, what is to be said of Wars between one Kingdom and another, which are of a middle nature between the revenge of the Magistrate upon the offender within his jurisdiction, and the revenge of one private man upon another (this being between equals, and so not of the first kind, and yet between publick persons or bodies, and so not of the second) which consequently will be onely so far lawfull as they agree with the first, and unlawfull, as with the second.

S. *In what respect may War be lawfull? Or, is it at all so?*

C. That it is not absolutely unlawfull appears, 1. By the *Baptist's* answer to the Souldiers, when they came to his Baptism, *Luke 3. 14.* where he forbids

They are
not absolutely
lawfull,

bids them not that calling as unlawfull: 2. By Christ's commending the *Centurion's* faith, who was then a Souldier: 3. By *Paul's* using a band of Souldiers against the Treachery of the Jews: 4. By *S. Peter's* baptizing of *Cornelius* without his giving over the military employment. Now in what respect War may be lawfull, will appear, if we observe the causes of it. 1. If it be for the suppressing of a sedition or rebellion at home, it is clearly lawfull for the lawfull Magistrate (as having the power of the sword,) first, to preserve the peace of the Land; and secondly, to punish and suppress the disturbers of it. In which case 'tis impossible any such War should be lawfull on both sides; there being but one supreme power in any Kingdom, (whether that consist of one or of more persons) and to that belonging the power of the sword, which whosoever else taketh into his hand in any case, usurpeth it, and therefore ought to perish by the sword. 2. If it be betwixt one Kingdom and another, then the War may be lawfull again, in case one Kingdom doth attempt the doing an eminent injury to another, which by a War may possibly be averted from those whom the Magistrate's office binds him to protect. An eminent injury, I say, and that which is more hurtfull than War or taking up of Arms; and that again, when there is no arbitration, or other means of debating such controversies, or averting such injuries, to be had. And with these cautions, *to hurt no peaceable man, as near as may be; To shed as little blood as is possible; Not to protract it, out of desire of revenge or gain; Not to use cruelty on captives, or those that yield themselves and desire quarter, on women, children, husbandmen, &c. To give over war when any reasonable terms of peace may be had; To take away nothing from the conquered but the power of hurting.* In these cases and with these cautions, as it is lawfull to the higher Powers to use Arms; so it is also to others their Subjects that have commission from them, (if they be satisfied of the justice of the cause) it being not imaginable that any Magistrate should by his own personal strength protect

his Subjects, without the assistance of others with him.

S. But is it lawfull for a private man for the repelling of any the greatest injury from himself to kill another? Or, if it be not, How can this War against (not our Subjects and Rebels, but) those who are out of our power, and over whom we have no jurisdiction, (and so we are but private men in respect of them) be accounted lawfull, seeing it is sure more sinfull to kill many than one?

C. To the first part of your question, I answer, that a private man may not, by the Law of Christ, take away another's life, for the saving his own goods, or the repelling any such kind of injury from himself, because life is more than goods: but if his life be attempted also, and no probable means to save it, but by taking away the other's life, it may then be lawfull to take away his life; Christ having interposed nothing to the contrary, (where yet he that to save another's life, or rather than take it away, should venture and lose his own, may be thought to doe better and more honourably, in imitating Christ who laid down his life for his enemies.) This then being granted, I say yet to the second part of your question, that the same rule cannot be extended to the making of War unlawfull. 1. Because the supreme Power, who is supposed to manage the war, hath the sword put into his hand by God, (which the private man hath not) and that not onely to punish Subjects, but also to protect them. 2. Because it is his duty so to doe, which he may not (without sin against them, and failing in discharge of trust) neglect: whereas the private man having power of his own goods, may recede from that natural right of his, may deny himself, to follow Christ; and for his life it self, may better thus part with it, by leaving it to God's tuition, than the Magistrate can another man's, being entrusted by God to defend it, and by oath bound to perform that part of his duty. And for the number of those whom a war endangers to kill, (if it be objected) that will be countervailed with the number of those whom it is intended to preserve, whose peace and quiet living, if it may be gotten, is
more

more valuable to them than life it self deprived of that.

S. Well then, supposing War to be lawfull, and these two kinds of Wars to be such, What other kind of lawfull Wars are there? Or be there any more?

C. It will be hard to name any other, and yet I shall not peremptorily say there is no other, because some other perhaps may be found which will bear proportion to one of these.

It will be easier to inform you in this matter by telling you what be the special sorts of Wars which are unlawfull. *What wars are unlawfull.*

S. What be they?

C. 1. When one Nation fighteth with another for no other reason, but because that other is not of the true Religion, this is certainly unlawfull: For, 1. God hath not given any Nation this jurisdiction over another; and, 2. it is against the nature of Religion to be planted by violence, or consequently by the sword: and therefore much more is this unlawfull for Subjects to doe against the Laws and Governours under which they are placed.

S. But is not Religion the most pretious thing of all? What then may we fight for if not for that?

C. It is the most pretious thing indeed, and that to be preserved by all lawfull, proper, proportion-^{on.} nable means: but then war or unlawfull resistance, being of all things most improper to defend, or secure, or plant this, and it being acknowledged unlawfull for Peter to use the sword in the defence of Christ himself; to doe it merely for Religion, must needs be very unlawfull. Religion hath still been spread and propagated by suffering, and not by resisting: and indeed it being not in the power of force to constrain my soul, or change my Religion, or keep me from the profession of it, arms or resistance must needs be very improper for that purpose.

S. What other War is unlawfull?

C. All manner of invasive War for the enlarging of our Territories, for the revenging of an affront, for the weakning of those that we see prosperous, and *For enlarging Territories.*

consequently suspect it possible for them to invade us for the future; or in any case, unless perhaps to get some reparation for some eminent injury done to our Nation, which the Nation cannot reasonably bear, nor yet hope for any other way of reparation.

S. What is required to make it lawfull for any private man to take arms?

Commission
necessary for
each private
man.

C. Commission from the Supreme power under which he lives, and to whom he is a subject, and who hath the power of the sword in his hand: and therefore as in obedience to such, it is possible for a private man lawfully to take arms, even when the Governors doe it unlawfully, supposing that he think the cause good upon the Supreme power's undertaking it; so he that takes up arms onely for hire or hope of honour, &c. under one who is not his Magistrate, may, though the cause be just for which the General fights, commit sin in fighting under him.

S. What is there more that you think fit to teach me from this precept of not retaliating, or not avenging the injurious?

C. It will be best given you by proceeding and observing what Christ adds on the back of this prohibition, *But whosoever shall smite thee on thy right cheek, turn to him the other also, &c.*

Christ's
command of
bearing light
injuries.

S. What is generally observable from those additions?

C. 1. The occasion of them. 2. The general nature of them, wherein they all agree and accord.

S. What is the occasion of them?

C. Christ's foresight of an objection, which upon occasion of the prohibition precedent men would be apt to make, thus; If when one doeth me an injury, I may not revenge it on him my self, or require a legal revenge upon him, then by this easiness he will be taught to multiply those injuries, *to smite me on the other cheek, when he sees me take that so patiently; to take away my cloak also, if I am so tame as to let him carry away my coat without any payment; to make me go a stage of two miles with him next time, if I take the first oppression so patiently.* To this foreseen objection our Saviour answers, by commanding us to perform the former duty, and put

put this feared hazard to the venture, intimating that this is not sure to be the reward and consequent of such patience; or, to suppose the utmost, if it should be certainly so, yet we Christians must rather submit to this also, than give the reins to our revenge on that consideration; we must venture that consequent with Christ, who hath commanded us this patience, and be armed for the worst that can befall us in his service. From whence you see what obligation it is that lies upon us toward the performing of those acts which are accounted so ridiculous among men: Not that we are presently to *turn our left cheek to him that strikes us on the right, to give the cloak to him that takes the coat, &c.* but to perform the precept of non-revenge, and not to be tempted from it by any foreseen inconvenience; yea, and ready to make that adventure, if I cannot perform that obedience without it, rather let him *take the cloak also*, than seek ways of revenge for such former trespasses. Which will be nothing unreasonable, if we consider, 1. That Christ can preserve us from farther injuries, if he think good, as well without as with our assistance; and indeed that patience is oft blest by him to be a more prosperous means of this, than self-revenge would be, it being Christ's tried rule, *to overcome evil with good.* 2. That if we should chance to suffer any thing by obeying him, he will be able to repair us in another world.

S. *What now is the general nature of these appendant precepts, wherein they all agree and accord?*

C. That they are all tolerable and supportable injuries, both in respect of what is done already, and what may be consequent to our bearing them. For thus the loss of the coat or cloak also is a moderate injury; the smiting on the cheek or cheeks, a very inconsiderable pain, and onely valued for the contumely annex to it, which yet Christians had been before, v. 11. (and should after by the sufferings of Christ be) taught to support cheerfully: and the going a mile or two a very tolerable injury to the body, or invasion on their liberty, and a very easie post (both

* The Persian post or stage was a parasange or thirty furlongs, of which the *μίσος*, or mile here, was but a little above a fourth part, some 7 or 8 furlongs at most, *Agathion*, l. 2, p. 55.

† 'Twas the custome of the Persian

among the Jews and the * Persians, from whom the Jews had that † custome) being compared with the ordinary stages. And from thence appears, 1. the reasonableness and agreeableness of Christ's commands to our strength, that he provides us such easie yokes and light burthens, even when we think he useth us most hardl: 2. the indulgence which he allows us in matters of greater concernment, where the damage or trespass is not so supportable. He there intimates a liberty to use some means to save or repair our selves (where that may be extremely usefull, if not necessary, to our temporal subsistence) though not to work revenge on the enemy for what is past, by exacting any punishment on his person, by endeavouring to trouble him who hath troubled us, (which cannot bring in any profit to us.)

tyrants to press the bodies of men (as among us teams of horses) and force them to carry their burthens for a stage, i. e. a parasange, and then to rest (whence the stages were called *συνταγαι*) *ἰστέον ἀποβαδὶν διατάγματον*, others succeeding them in turns: See *Matt.* 27. 32. *Mark* 15. 21. *Luke* 23. 26.

* *S. What now is particularly observable from each of these; and, 1. from the first.*

C. That for light injuries done to our bodies which leave no wound behind them, nor are the disabling or weakning of our bodies, nor bring any considerable pain with them, we are not to seek any way of private, no nor so much as of legal revenge, no, though the injury were a contumely also, and the putting it up a reproach in the account of the world, and withall a possible (nay, probable) means to bring more upon me of the same making. This thus set, is my Christian duty, which I cannot omit without sin; and which for us to perform, or Christ to command, is so far from unreasonable, that the contrary, if we observe the experience of it, is much more unreasonable, the seeking of revenge ordinarily subjecting us to greater inconveniences, to more and more dangerous blows (many times) if we become our own champions, and avenge our selves, and to more considerable trouble and charge, if we seek it from the Court of Judicature.

S. What

S. *What do you in particular observe from the second ?*

C. It offers me a fair occasion to tell you somewhat of that great question, concerning the lawfulness of going to Law.

S. *I shall most willingly make use of the occasion, and desire your judgment in that point.*

C. Going to Law, I conceive, is not simply unlawfull, because Christ finding *Courts of Judicature (for matter of Mine and Thine) in the world, did not take that power into his own hands, (*Who made me a Judge?*) or out of those hands where he found it. In this whole Sermon of strict Precepts upon the Mount, he gives no command in (laies no restraint on) this matter any farther than what is contained in these words, *He that would implead thee, and take away thy coat, let him have thy cloak also:* The utmost of which can amount no farther against going to Law than this. 1. That it is such a thing, that it may be abused to the most unjust oppressions, taking away the coat from ones back; and when so used, it is sure unlawfull. 2. That I must not go to law with any by way of † Retaliation, I mean for no other cause but because he by that means hath quieted or injured me; for the precept of [*Let him have thy coat also*] (being thus interpreted, that I must doe so, rather than go to Law with him) cannot justly be extended toward this sense, any farther than the context will authorise the extending it; and that is onely thus far, *That rather than retribute to him evil for evil, or retaliate, ver. 38. I must even let him take it, and not go to Law with him, i. e. I must thus be quiet, rather than bear him any malice, or doe any thing that shall inflame me, or raise in me a desire of revenge against him:* For any of these will make that unlawfull to me, which indeed was not so. 3. That I must not go to Law onely out of a providence, that the bearing of one injury patiently, may possibly or probably bring a greater upon me; but think fit to trust God with the preserving me for the future, who will be more likely to blefs and reward my patience and meekness, with tranquillity and prosperity in this life (according

Of going to Law.
* *zeutela.*

How unlawfull.

† *Per modum Talionis.*

Terra viventium.

How lawfull.

according to that promise of the Psalmist, [*The meek shall possess the earth*] where the earth signifies the Land of Canaan, a most prosperous rich Land; which very words are repeated by Christ in this Sermon, Chap. 5. 5. and if there the earth be the Land of the living onely, there will be no great loss in such an exchange) than any contrary vice of contentiousness or impatience. Or 4. that I must not go to Law to recover a coat when I have a cloak left, i. e. for a small inconsiderable possession, which is not necessary to me, which I may be without, and the recovering of which will not be proportionably gainfull to the charge or trouble of going to Law for it. These severals contain the utmost that I can imagine that place of Christ can be justly extended to: All which notwithstanding, these other cases still remain, which come not under that interdict in its largest extent. 1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make use of the settled Judicature of the Land where God hath placed him, supposing that he fall not into any of the faults before specified, and possibly incident to the waging or managing of the justest action. 2. That any one being tenderly affected in conscience, so as to desire assurance that he enjoys nothing but what is just for him to enjoy, may lawfully in matter of any doubt or controversy concerning propriety, use the law to make that decision for him; supposing again that this be sincerely his intention, and that he resolve quietly to stand to what the Law shall so adjudge. 3. That he that by this means defends a Widow or Orphan, may very Christianly use this means. 4. That he that may thus preserve himself in a sufficiency to provide for his family, and without it probably cannot, without either craving other mens alms, or expecting relief from God by extraordinary means, may use this means to doe so. 5. That he that may by this means be enabled to relieve the poor, which otherwise he could not doe so liberally, and doth it sincerely in order to that end, and when he obtains his own evidences that sincerity by his performance, is still free from

from any restraint arising from that precept of Christ: whereas on the other side, he that contends for trifles, goes to Law onely that he may lose nothing of his right, or not onely to get legal reparations for his losses, (whereby that which is justly taken from the other that injured him, is justly restored to him which was injured, the one being as well able to bear or support this act of justice, as the other that of injustice) but also to give satisfaction to his revengefull appetite, (a very carnal, importunate, devilish affection) to give the enemy some smart or pain, which brings in no real gain or ease, or advantage to himself, save onely that of satisfying his vindicative humour, can no way be justified, or excused in such a suit. So also the suing of those which are not able to pay me, (and by my suit are but made more unable) when all that I can hope for, is not reparation of my self, but punishing of him by prison, or the like restraint on him, that brings in no advantage again to me; this is unlawfull and unchristian still.

S. But is there not an objection against going to Law in any case, producible from 1. Cor. 6?

C. It will suffice to answer, That the Apostle's scope there is onely to reprehend going to Law before Heathen Tribunals, which when any men are guilty of it, must signifie either, that there is no Christian among them fit to be Judge betwixt contenders; or else that they would rather chuse an Heathen's Arbitration than that Christian's: either of which being very culpable, that which arises from one of them must needs be so, but nothing else upon those grounds. This is agreeable to what Christ had before said, *Matt. 18. That if thy brother trespass against thee, (doe thee any such injury) and will not make thee amends, thou shalt tell it to the Church; who are there surely some Tribunal of Christians, who have power to make thee amends, if he will stand to their judgment; and if he will not, Christ then goes farther, Let him be to thee as a Heathen or Publican, i. e. I conceive in that place, not onely that he is fit for Excommunication, mentioned*
in

* ἵνα οὖν.

in the next verse, but also that thou hast liberty (*let him be so to thee, against whom he hath trespass) to implead him in any Gentile Tribunal (because he will not stand to the Christians award) as thou wouldest and mayest a Heathen or Publican which trades among them, and who is in the interpretation of the Jewish Law, though a Jew, yet a kind of Heathen, or by conversing with them equipollent to one.

S. But may it not from that chapter to the Corinthians be still press'd, that ver. 7. it is said, † There is utterly a fault among you, because ye go to Law one with another?

C. I answer, that the utmost that that infers is one-ly this, That those particular * suits at Law that were then among the Corinthians, were all unlawfull, (which you will have reason to believe, when you find the same Apostle telling them, ver. 9. that they did injure and defraud one another; and it is more than probable that their going to Law was used, as here in Christ's Sermon it is supposed, as a means to doe so) but it is not concludible from thence, that all other mens suits are so, because possibly not of the same nature as theirs were. But then, Secondly, there may be somewhat in the Apostles using a special word in that place, not any of those more usual † words which are without doubt denotations of sin, but * another which signifies a going less; and so may perhaps one-ly conclude the thing which he speaks of to be no more than comparatively evil, i.e. not so good as patient bearing of injuries and losses ought to be esteemed, which seems to be enforced by the words immediately following in the end of that seventh verse, Why do ye not rather suffer injury and defraudation? which will infer, That patience of injuries is a greater vertue, and more heroical excellence, a higher pitch of Christian Philosophy, and contempt of the world, than going to Law implies, far more than that particular kind of going to Law was approved to be; but not, that going to Law is from that place made in all cases utterly unlawfull. Just as losing my own life when I am assaulted by another (rather than I will take

† ἡμῶν τῶμα,
παρὰ νόμα,
ἔκ.
* ἵνα οὖν.

take away his) is, as even now I shewed you, a high piece of imitation of Christ, who laid down his life for his enemies; which notwithstanding the killing of the invader in that case, when I cannot otherwise save or rescue my own life, is acknowledged to be no sin, because not forbidden by nature, or Christ, whose prohibition (not counsel nor example to the contrary) it is that makes any thing a sin; for *where there is no Law, there is no transgression.* This I conceive may give hints for the understanding this whole matter.

S. *I shall labour to make use of them; and because this discourse hath a little led you out of the way, recall you into the road again, and remember you where you left, by demanding what is to be learnt from the third particular, which Christ thought fit to superadd to the matter of retaliating.*

C. It is this, That the same rule holds for my Liberty that did for my body and estate, that every diminution of it must not enrage me either to a private or legal revenge on the invader. The sum of all is, That small supportable injuries, of any kind, we Christians must bear without hurting again, or so much as prosecuting or impleading the injurious: in weightier and more considerable matters, though we may use means, 1. to defend our selves, 2. to get legal reparations for our losses; yet even in those, the giving any way to revengefull desires, or desiring to give him any smart or pain, that brings no real gain, or ease, or advantage to us, save onely the satisfying our revengefull humour, is still utterly unlawfull.

S. *But what is that that follows in the close of this period, ver. 42. [Give to him that asketh thee, and from him that would borrow of thee, turn not thou away?] And how comes it in in this place ?*

C. The substance of it is a command of universal, unlimited liberality (according to our power) to all that are in need, and a direction to one special kind of works of mercy, the lending (without all exacti-
on of Use for the Loan) to those that are in present want, and may, by such present supplies for present exigencies, be taught a way of thriving in the world, and getting out from those difficulties of fortune.

In

Liberality
to all.

In which case the lending for a time, and after that time the requiring mine own again, may doe some men as much, perhaps more, good, by obliging them to industry, and providence, and fidelity, than giving to some others might have done.

S. What connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding?

C. It is this, 1. That forgiving and giving, the two special works of our charity toward men, should always go together; one never doth so well as when t^other is joined with it. Revenge will blast our liberality; and the covetous illiberal heart will defame the most perfect patience. 2. That the practice of liberality will help us to think it reasonable not to meditate Revenge, and withall demonstrate our patience of injuries, &c. to be no pusillanimous cowardly act (because I dare not resist him) but onely an act of obedience unto Christ, in doing as he hath done, both for patience and liberality, my Christian charity obliging me to one as well as t^o other.

Señ. X.
*Of loving
enemies.*

S. What now is the ground-work of the next period?

C. The repetition of the Old Law of Loving Neighbours, and hating Enemies.

S. Is there any such thing in the Law of Moses, or Nature, that we should hate our Enemies, and love none but Neighbours?

C. I shall tell you as clearly as I can, what both those Laws have done in this matter.

S. What hath the Law of Moses done?

**The Mosai-
cal Law con-
cerning it.**

C. For the loving of the Neighbour, i. e. the Fellow-Jew, it hath commanded to love him as thy self, Lev. 19. 18. and not to avenge or bear any grudge against him: from which, though it were no exclusion of the like to men of other Countries, yet it is very true that the Jews took occasion of advantage to deny all kindness and exercise of offices of common humanity to all others, unless they became Proselytes to them. Now this they did, without any authority of their Law, which therefore Christ by the Parable of the good Samaritan, shews to belong to the loving of (and shewing mercy to) others beside their

their own Countreymen, and extendeth the meaning of the word [*Neighbour*] to all those who are of the same common stock with us, and are men as well as our selves : though the truth is, God, by prescribing the Jew peculiar meats, and forbidding others that were familiarly used by the Nations, did consequently interdict them any special familiarity of converse with the Nations, by way of caution, lest they should be corrupted by them (who were at that time so extremely idolatrous, and filthy in their practices ;) which rule consequently was to be accounted temporary, and to last no longer than the reason of it. But then, for the *hating of enemies*, it is not to be thought that there was any such precept given them, of hating either all but their own Countreymen, or even all their very enemies. Thus much onely toward it we find in the Law, that though the Jews were commanded to doe courtesies to their enemies of their own countrey, to *bring back an enemy's Ox going astray, and to help up his Ass lying under a burthen*, Exod. 23. 4, 5. Deut. 22. 1, &c. yet they are forbid to enter any friendship, affinity, league with the seven Nations, *Hittites, Amorites, &c.* or to shew any mercy to them, but commanded to *destroy them utterly*, Deut. 7. 16. and 20. 16, 17. and accordingly it was practised, *Josh. 10. 40.* and the same, in some proportion, with other enemy-cities, Deut. 20. 13. *Thou shalt smite all the males with the edge of the sword* ; but this with some limitations, they were to offer them conditions of peace, and to permit them to redeem their lives, if they desired it, by servitude, *ver. 10, 11.* The ground of this difference between the seven Nations and other enemies of the Israelites, is visibly the nearness of the former, and the danger of the Israelites being corrupted by them, and so, 1. this extreme severity was not commanded toward enemies indefinitely, but onely toward the seven Nations, lest, if any of them were preserved, they should seduce them to their abominable filthinesses, *ver. 18.* whereas the proceeding was not so severe against other enemy-cities farther off, from whom there was not the like danger ;

danger; and 2. it doth not appear that this belonged to any but of that age, in consideration of the danger of seduction to their sins; for Solomon doth not so, but onely levies tribute of bond-service upon them, 1 Kings 9. 20, 21. After the same manner were they to deal with the Amalekites, to have war with them for ever, Exod. 17. 16. Dent. 25. 19. and with some difference with the Moabites and Ammonites. In all which nothing can be observed contrary to the Law of Nature, or Humanity; for the same power that the Magistrates on earth have over Malefactours, the same sure must be yielded God over Nations and Governours of them, to put them to death by what means he please. This execution he was pleased to commit to the people of the Jews after a long time of patience, when those Nations had filled up the measure of their Rebellion, Lev. 18. 24, 25. So that this [of bating enemies] cannot be accounted of as any common general command, (for it held not generally against any but these forenamed Nations) but as a special, particular sentence of God's, to be at that time executed on them. And although, the truth is, the Jews did generally resolve it lawfull to kill or spoil any that were strangers from the Religion of the true God: yet by the limiting of God's command for such execution to these forenamed, and that with this reason, because they had filled up the measure of their iniquities, (which when it is, none but God can judge of) it is evident, that this was an error in the Jews, and that the rather, because at this time when Christ spake, they were subject to the Romans, and had no power of the sword in their hands; in which case, those former commands of war with Amalek, (much more with other idolatrous Nations, against whom it was not appointed) became utterly out-dated, and the Law of Nature was to prevail, which commends love and charity to all men.

The Law of Nature.

* Nemini nocere nisi prius laceſſitum injuria. Cic. Offic.

S. You promised also to shew me what the Law of Nature had done in this matter. I pray, What is it?

C. We have no better way now to judge of that, than by the writings and sayings of the wisest natural men; the sum of which is this, * That all men

men are to be loved and obliged by us; no man to be hurt or disobliged, but he who hath first injured us: in which case the great *Philosopher thinks it as † reprovable a thing to *love an enemy*, as to *bate a friend*. But withall, the moderate, and wisest, and most elevated minds, though they would not command or oblige all men to love enemies, do yet commend it as most honourable so to doe, and give many excellent reasons for it, and conclude, That the *wise and good man hath no enemy*. So that from all this, the short is, that the Jews, taking some advantage from those forementioned commands of *Moses*, and mistaking them, did think it lawfull to hate others of different Religions, i. e. all other Nations, (and the same may be observed of the Grecians toward the rest of the world under the title of Barbarians:) but in this did they both against the Law of *Moses*, as hath been shewed, and against the Law of Nature; by which hating or hurting is avowed onely in case of injuries done, and even then also the contrary commended: and so that which Christ hath here to doe, is partly to recall and reform the Jews to the Law of Nature, and to command that which that Law commended; partly to advance and set it higher than the Law of the Jews had required of them before.

τὴν δὲ πολιμίαν δέσσει κακὴ θύγῃ τις, ἡ δὲ ἐκ ἐμπροσθεν καὶ ὅτι ἐχθρὸς, Eurip. Ion.
And again, Οὐ γὰρ με θεὸς κλέοντας ἐξιστολλύμεν; So another, Μισοῦμαι μισθ. ὃ φε-
λὸν ὑποφίλ. And Thucid. l. 1. p. 77. Ἄγανθον δὲ ἀδικαίμην πολιμίαν, And Homer.
Δύβη γδ πέδιγ' ὄβι, it is a reproachfull thing not to revenge injuries, Odys. l. 24.
And Hesiod. l. 1. Τὸν φίλον δὲ δὴ δαῦτα καλῶν, † δ' ἐχθρὸν ἐάσαι. So Aristotle. de
Mor. ad Nicom. 4. 5. Δικαί γδ ἡ εὐδικία, ἡ δὲ λυπηρὴ, μὴ ὀργισθῆναι τὴν ἡμῶν
ἐμμιλιάν. τὴν δὲ ὀργὴν καλῶν ἀδικίαν, ὡς τὸ ἐχθρὸν τιμωρεῖσθαι καλόν, ὃ μὴ κατὰ
λατρίαν. πῶς τὸ γδ ἀδικατοῦ δίκαιον δίκαιον, τὸ δὲ δίκαιον καλόν, ὃ ἀδικίαν τὸ μὴ
ὑποφίλ. So Seneca. 11. ep. 82. Hoc iustitia convenit, suum cuique tribuere, bene-
ficio gratiam, injuria tallionem, aut certe malam gratiam. So Cicero, inter ea quæ
ad jus naturæ pertinent ponit vindicationem, de Invent. 1. Et ad Atticam, Odi
hominem & odoro, utinam ulcisci possim. Et in Antonianum, Sic ulciscar facinoræ
singula, quemadmodum à quibusque sum provocatus.

S. What then is now the Law of Christ in this matter?

C. It is set down, verſe 44. But I ſay unto you, *The Law of Love your Enemies*, &c. to the end of this chapter. The sum of which is, That other mens faults or ſins a-
gainſt

gainst us, nay, against God himself (for the Jews enemies, the people of the seven Nations, *Amorites*, &c. being most detestable sinners before God, are here referred to in this word *Enemies*) give not us any dispensation for the non-payment of that great debt of our nature, *love to all our kind*. Is is true indeed, the passions and affections that our nature is subject to, do incline us to revenge against our enemies; or if we can conquer that, yet we cannot chuse but make a distinction between friends and foes, and at least have a great coldness and indifference to those who have deserved so ill at our hands. But Christ is come to mortifie those affections of rage and revenge; and to lead us (higher than nature would bring us) to affections, and words, and actions of kindness and benignity to those that have express the contrary of every of these toward us.

S. But is it not abundantly sufficient, if my affections and behaviour toward mine enemy be not like his to me, unkind, retaliating of injuries, &c? Is there any more required of me?

C. Yes undoubtedly of a Christian; who is to transcribe that copy that Christ's own dealing with us, when we were enemies, did set us. I must not only negatively, not hate, or curse or pursue with injuries; but positively love, and bless, and doe good, and pray for my greatest enemy.

S. What is meant by loving him?

Of loving,

C. That denotes the affection of charity and kindness and benignity towards him: 1. Wishing him all the good in the World, but that especially which he most wanteth, the good of his Soul, conviction of sin, reformation, &c. 2. Pitying and compassionating him, and that the more for being mine enemy, because that implies a sin in him, which is of all things the most proper matter of compassion; 3. Being cordially affected toward him.

S. What is meant by blessing him?

blessing,

• *ἀλλογιζειν*.

C. The word in * Greek, and the opposition to cursing, (*i. e.* evil or bitter speaking) noteth kindness and friendliness of language, giving them all friendly and courteous words, who have nothing but railing

railing and evil-speaking for us; commending in them whatever is capable of our praises, though they doe nothing but defame and backbite us.

S. *What is meant by doing good to them?*

C. All outward real effects and actions of charity: ^{doing good to,} Such are alms, if they be in want; feeding, giving to drink, clothing them, when they are hungry, thirsty, naked; comfort, if in any distress; counsel, if in any difficulty; rescuing their goods, &c. if we see them in danger; admonishing them in a friendly manner, and such as may be most likely to prevail with them, when we see them falling into any sin; reproving and correcting fatherly, when we see them fall: in a word, contributing our utmost to the good of their bodies, estates, families, reputations, but especially their souls; and all this without any tincture of revenge or rage mixing with it.

S. *What is meant by praying for them?*

C. Desiring of God for them whatsoever they ^{praying for} want: 1. Grace for amendment of life; 2. Pardon of sin, with an expression of my free pardoning them: 3. All other blessings temporal and spiritual which they stand in need of. And because the practice of this is such a stranger to the world, I shall (at once to prove and exemplify this duty) set you a copy of it; a very ancient form transcribed from S. Basil, one of the holiest Champions of the Church of Christ, which from him you may not fear to use or imitate.

A Prayer of S. Basil's translated out of a Greek Manuscript in the University Library of
O X F O R D.

O Long-suffering and eternal King, that for the condemnation that came by the Tree, wert lifted up on the Tree, (and taken from this Earth by that shameful death) and hast shewed forth

Α ΝΑΖΙΝΑΝ ΒΑΡΒΑΡΟΝ ΚΑΙ ΑΙΩ-
ΝΙΝ, Ο ΔΙΑ ΤΗΣ ΕΝ ΤΕΙΛΕ
ΚΑΤΑΚΤΙΣΤΕΝ ΘΑΝ ΕΧΕΝ ΕΡΘΕΙΣ, ΚΑΙ
ΤΗΣ ΑΝΑΛΕΞΕΙΝ ΟΥ ΤΟΙΣ ΙΧΘΥΙΝ
ΑΙΜΑΤΟΣΙΝ ΜΑΝΕΣΘΗΝΑΙ ΣΩΤΗΡ
Ν Δ

them from thy holy place thy rich mercies and bowels of compassion. And, O thou Father of Compassions, pity all those that trust in thee, draw all to the Divine love of thee; be thou president in all things, and assistant to all, together with us thy sinfull and unprofitable Servants, and make us all Heirs of thy Kingdom: for to thee it belongs to shew mercy, and to save us, O our God, for thine is the power for ever, Amen.

τὰ ἑλπίν σου καὶ τὸν ἐλεημερῆς αὐ-
τῶν ἐξ ἀποστολῶν· πάντας, εὐ-
σπλαγχνία, τὸν ὅτι σὺ πεποιθό-
τας ἑλπίσιν, πάντας εἰς τὸ θεῖον σε
ἀγαπᾷ ἑλκύσας· ὡς ἐκείνη πάντων,
καὶ ἀνταθῶ, ὥστε ἡμῶν τῶν ἀμαρ-
τωλοῦς καὶ ἀρχαίων δούλους· καὶ τὸ
σοῦ βασιλείᾳ κληρονομίας ἀπύρρα-
στον· σὺν γὰρ ὅτι τὸ ἐλπίν καὶ σωζο-
ῦμαι, ὁ Θεὸς ἡμῶν, ὅτι ὥστε τὸ
κεφάλαιον εἰς τὸν αἰῶνα, Ἀμήν.

S. This is a duty of some difficulty: what help can you direct me to, to facilitate the performance of it?

C. Many considerations there are which will tend to that end. Three there are here named.

Considerations to facilitate this duty.

S. What be they?

The first.

C. The first is the example of God, who sheweth mercy to sinners, who are his enemies: and in the outward dispensation of temporal blessings, giveth as liberal a portion many times to the wicked, unthankfull provokers, as to his good servants; and for the common advantages of life, Sun and Rain, dispenseth them generally in an equality to all. And then for us to doe the like is a God-like thing, the greatest dignity that our nature is capable of.

S. What is the second help?

The second.

C. The consideration of the Reward which God hath decreed for such who doe this, and that proportioned to their actions; viz. Retribution of good for evil, of mercy and happiness, though we are sinners and enemies. Whosoever doth but think of that, how much the joys of Heaven for eternity are beyond the pleasure of a little revenge for the present, will never think fit to make such an unequal exchange, to lose so rich a reward for so poor a pleasure.

S. What is the third help?

N 3

C. The

The third.

C. The consideration of what is done by all others, the vilest and wickedest men in the world. For such were the Publicans accounted, and yet they could think themselves obliged to love their friends, and satisfy that obligation; they could use Civilities and courteous Compellations and Salutations to their Neighbours, &c. And if we, who are bound to exceed the Scribes and Pharisees, the strictest Sect among the Jews, shall be but in the same rank with Publicans, (who are other-where put with Heathens and Harlots and Sinners) the vilest and most abominable of all men, this will sure be a great reproach to us Christians.

S. What other Motives can you add in this matter, why I should love my enemies?

Five Motives
more:

C. 1. That by this means I shall conquer my self, my unruly passions, which is a most glorious, heroi- cal piece of victory. 2. That by this I shall pre- serve my self in a great calmness and quiet of mind; which thoughts of revenge wholly deprive me of. 3. That this is of all others the most probable way of overcoming my enemy; Revenge being a means of exasperating and enflaming him, Charity of mel- ting him. Which if I doe, I first get a Friend for an enemy; and secondly have the honour and claim to the reward due to them that convert sinners from the error of their ways. 4. That this is a way of excelling all other men in the world, none but Christians thin- king themselves obliged to doe this. 5. That this is the special way of Christian perfection, and is so called in the close of this Chapter, *Be ye perfect, as your Father which is in Heaven is perfect.* In head of which S. Luke reads, 6. 36. *Be ye mercifull, &c.* noting this Mercy or Alms or Benignity to Enemies to be the highest degree of Christian perfection.

S. I beseech God by his renewing quickning Spirit to morti- fie the contrary sin, and work this truly Christian grace in my heart. You have past through the fifth Chapter, and so Christ's Reformati- ons of and Additions to the Old Commandments; I will not question why Christ reformed or improved no more of them, it is sufficient to me that he hath not; which being an

all of his wisdom, it is not for man to question, but acquiesce in.

C. You judge aright; yet do I conceive that three other Commandments of the second Table Christ hath also improved in this Sermon. The eighth, that against *stealing*, he hath improved into *doing unto others all things which we desire should be done by them to us*, ch. 7. v. 12. The ninth, that of *not bearing false witness*, he hath improved into *not judging*, ch. 7. v. 1. The last, of *not coveting*, into *taking no thought*, ch. 6. v. 25, &c. And for those three, you may have patience till you come to those places, and then you shall have them explained to you.

As for the fifth (which is the onely one of the second Table which will then be left out) there may be particular reason for it, because that honour of Father and Mother, obedience to Superiours, Magistrates, &c. was by the Jewish Law advanced so high, even to the prohibiting of thoughts of evil against such (which, say the Jews, is the onely case wherein thoughts are prohibited) that there was no need, or almost possibility, of setting it higher in respect of the degree: And for any thing else in that matter, it will be worth your marking, that Christ meddled not with it. Though he were, as God, the King of all Kings, and might have changed or disposed of their Dominions as he pleased; yet he was not pleased to make any alteration, but to continue and settle all in that course wherein it had formerly been placed by God himself, living in subjection to the known Laws, paying tribute to Cæsar, and not so much as accepting the judicial cognizance of an offence when he was put upon it: so that what he added to Moses in this matter, was onely greater reverence and awe to the Father, or Magistrate, or Civil power, not any retrenching of his former rights. In which he was so extremely carefull and tender above ordinary; that whereas Moses among the Egyptians, when he was but a private man, did take upon him to exercise an act of judicature on the Egyptian which wronged the Israelite, Exod. 2. 12. Christ would never doe any such thing, but left the woman taken in Adultery, and all other

Sect. XI.

Of the fifth

Command-

ment.

Christ meddles not with Dominion among men,

offenders, to the ordinary legal course, and would not upon any importunity usurp or take upon him any thing in that matter. By which, if you please, you may discern how far from the practice and Gospel of Christ are those Doctrines of ambitious men, which have made Christian Religion a ground or excuse of moving and disquieting of States, and shaking if not dissolving of Kingdoms.

S. *What Doctrines are those?*

Doctrines of
Sedition.

The Pope's
two Swords.

C. I had rather you should be ignorant of them; yet those which are so famous, that you will hardly escape the knowing of them, I shall mention to you, that you may be carefull to avoid them. 1. That of some adorers of the Papacy, viz. That the pretended Vicar of Christ, as Successour of S. Peter, hath two Swords given him by Christ, the Spiritual and the Temporal; and that by that means he hath power to dispose of all the Kingdoms of the World, and in case of Heresie, to excommunicate Princes, and absolve all Subjects from their bands of Allegiance to them. A thing so ridiculous to be affirmed of the Pope as Christ's Vicar, (if it were supposed that he were so, beyond all other Bishops, when, as I have already shewed you, Christ himself absolutely disclaimed all such power, and, beside that, he gave no Sword, but onely Keys, to Peter, most sharply reprehending him for using the Sword, though against the apprehenders of Christ himself) that more considerate Papists discerning this, and yet unwilling to devest the Pope of that so long usurped power, have found it necessary to pretend another Tenure for him; and therefore style the Pope, not the Vicar of Christ, (for that would give him no power, so much as of a Civil Judge) but the *Vicar of God*, whom he hath set up to be his *Vicerent* over all the World: a doctrine too senseless to need, and not so much avowed as to expect a confutation. Of which whole matter it is enough to observe, that it is set as a Character of Christ's greatest enemy, Antichrist himself, that he shall exalt himself above all that is called God, that is; (as it is ordinarily interpreted) above all the Kings

* Vice-deum
Papam vica-
rium immor-
talis Dei.
Rodrigus
Zamorensis,
Inspec. hum.
vitz. l. 2. c. 1.

Kings of the Earth. All that will be usefull for you to learn, is the unchristianness of those actions in Subjects which are built on such Antichristian principles as these, such as are Rebellion, Treason, Sedition, attempting the commotion of States, on colour of Religion, or any other title or privilege from Christ (or any Vicar or Officer of his) to doe so; defaming, *speaking evil of Dignities, &c.* 2. A second Doctrine of this nature is that which some speculatours and nice wits have pitcht on, by mistaking of some Scriptures, and not foreseeing the dangerous consequents of it, viz. That all * *Dominion* (whether of any private man over his own Possessions, or of a King over his Subjects) is *founded in Grace, i.e.* That no man hath right to rule others, or even to possess any part of his own inheritance, but he who is in the favour of God, a gracious *Spiritual person.* A Doctrine absolutely destructive to all Government and to all Community; every man that thinks himself godly, (as when so much advantage is to be made of it, every ill man will either think, or, which is all one in effect, pretend himself to be) having by this Doctrine authority to rebell against any, to despoil any, whose power or wealth is an eye-fare to him, there being no other Judge on Earth, but his own censorious, or mutinous, or covetous humour, to pronounce infallibly of any man, whether he be a *Child of God* or no. As for the falseness of it, it were sufficient to say from Christ, That *God sends his rain on the unjust as well as the just*, and therefore the latter of them hath not the Inclosure of the good things of this world, whether *riches* or *power*: Or, Secondly, That we are forbidden to *judge before the time*; and therefore if it were granted that none but the just hath that title, yet were there no way of defining who is just in this life, nor consequently of dis-seizing the wicked of his inheritance: And, Thirdly, That he that is not now within that Covenant of Grace, may be within it to morrow; and therefore that that Doctrine would bring in all uncertainty and confusion. But I conceive there is a Chapter in the New Testament that is most of it set on purpose

* *Dominion*
founded in
Grace.
Dominium
fundatur in
Gratia.

1 Tim. 6. 1,
&c.

pose against this Doctrine, as against a branch of the Hereſie of thoſe that then called themſelves Gnoſticks; it is 1 Tim. 6. And if you pleaſe, becauſe it is not readily underſtood, I will give you a Paraphraſe of it, for the former part of it, which moſt ſpecially concerns this purpoſe, 1 Tim. 6. 1. *Thoſe Chriſtians which are ſervants under yoke, (i. e. Bond-ſlaves to Heathens) muſt perform all that ſervice and obedience to them which belongs to them by the Laws of ſervants among the Heathens, that the Profeſſion and Doctrine of the Goſpel, or Chriſtianity, be not evil ſpoken of by thoſe Heathens, as it will be, if they ſee men prove the worſe ſervants for being Chriſtians.*

Verf. 2. And those Christians again that have Christians for their Masters, must not despise them, or detract any part of that obedience which is due to them, upon pretence, That by being Christians they are become their equals or brethren: but let them rather consider, that their Christianity obliges them to perform most diligent service to them, because the Faith and love that constitutes men Christians, consists in ⁵ helping and assisting one another to doe good, which is all wherein their service consists. And that this be the practice of all servants, do thou, who art to instruct them, take care by thy Doctrine and Exhortation.

* SO ἀν-
λαμβάνου-
μεν τὸ ἰ-
σχυρὸν αὐτοῦ
signifies : ἀν-
λαμβάνειν : is

take : (that is *συνλαμβάνειν*) but to take up at the other end, (as in carrying a flask) and so to help bear the burthen, or (as *ἀντὶ* signifies *pro*) to take up and bear any weight in another's stead, i. e. to help or assist, and particularly, to take care of, as *1st. 16. 2. ἀντὶλαβόμενος διακονῶν*, that take care of the truth; and *1st. 16. 2. ἀντὶλαβόμενος* is in an active not passive sense, as *Acts. 9. 11.* the only place besides where it is used) It signifies doing good, not receiving it.

3. And for those Gnosticks (mentioned, *vers.* 20, with the same character theret upon them as here) which teach Libertinism instead of the Doctrine of Christianity and Piety ;

• ၂၃၆၈၇.

† So ζῆτις ἡ σῆς
& σῆς ἡ ζῆτις
signi fic.

4. This you may observe and mark of them, that they are puffed up with an opinion of * knowledge, (whence they take their name) whereas indeed they know nothing, and study nothing but † disputings, and verbal controversies, which have no matter of substance

substance in them: and this studying is a kind of * disease in them, or distemper, at least an effect of it, and all that comes of it is envy, strife, railings, evil sur-misings.

5. Odd kind of * discourses of men that have their minds perverted, and have † lost the truth, and have taken up an opinion (which caused the Apostles speaking of them at that time) that the * Christian Religion is a gainfull trade, a means of helping one to secular advantages, (as that a Servant shall be made free by that means, &c. which occasioned this discourse.) From such teachers and doers as these do thou separate thy self, express thy dislike of them by some means, exercise some part of Ecclesiastical * censure, by way of discipline upon them.

6. As for that opinion of theirs, That the Gospel or Christianity is a gainfull calling, though it be not true in that sense wherein they use (or where-to they apply) it; yet in this other sense it is most Orthodox, That Christianity with a competency is all the wealth in the world.

7. For it teacheth us this, That having brought no treasure with us into the world, it is certain that we shall carry none out: and therefore,

8. If for the time that we live here, we have enough for the necessities of life, food and raiment, (as any man that useth those means that Christianity directs to, shall never fail of them) we shall in this be † sufficiently provided for.

ἀρκεῖν ἀποφύλαξαι ἑαυτοῖς, in these we shall have enough, or with these we shall be satisfied; not as we render, (Let us therewith be content) for it is in the future tense, and the Indicative, not the Subjunctive Mood, and ἀποφύλαξαι is properly to have enough, and so ἀποφύλαξαι, V. 6. having enough of his own, without inordinate means to get it. so the Syriack renders it (wherefore meat and cloathing are sufficient for us) ܠܢܝܬܝܢ ܡܝܬܐ ܬܝܬܝܢ ܬܠܝܬܝܢ ܡܝܬܐ ܬܝܬܝܢ both in sense and sound *safficio*, differing from the Latin word onely in the Latin termination.

9. But they that will not thus be satisfied, but will be rich, lay up treasures in this world; (and so for power and authority) and make Religion a means to procure them, they do by this ingulf themselves into all the danger and temptations in the world.

This

* διατριβή, a discourse, *μαθήματα*, a discourse out of the way. † So ὁ νόμος περὶ τῆς σιγῆς signifies.

* So ἀποφύλαξαι or noteth.

† That is the meaning of

This place you see is directly confronted against that doctrine: and if you will consult 1 Cor. 7. 20. and explain those words, [Let every man in that calling whereunto he is called; therein abide] as the context will enforce; you will find this to be the result of them, not that it is unlawfull for a Christian to improve his estate or condition in this world, (for, ver. 21. the Apostle advises slaves to obtain their freedom, if they can) but to shew us, that to think our selves free from any obligation of this world, by virtue of our Christianity, is to make Christian liberty a pretence to the satisfying of our concupiscence or carnal desire, and so a thing most unchristian in those *Gnosticks*, which there also are spoken against by this Apostle.

By all this you see this Doctrine as punctually prevented, as if it had been by Prophecie foreseen so long before, it being indeed the Doctrine of the then present *Gnosticks*, (as will farther appear by what is said of them distinctly, 2 Pet. 2. 10. That they despise Dominion, and fear not to speak evil of dignities; and 10, Jude 8. * they set at nought Dominion, evacuate, take it away) then, in latter times, by the Schoolmen revived, and of late by others, brought back into the world again. The observing this antidote against it will secure you from many hurtfull practices, of which this last age hath been fruitfull beyond all others. Some other Doctrines there are of this same making, very fatal to Government, especially to Monarchy: but instead of insisting on them, I shall put you in mind of this great truth, that Christ and his Disciples were, of all the Doctors that ever were in the world, the most careful to preserve the Doctrine and practice of Allegiance, even when the Emperours were the greatest opposers of the Christian Religion; and if ever you mean to be accounted a follower of them, you must go and do likewise.

S. But I pray give me here leave to insert one question concerning those Emperours, which is thought to be of some difficulty, Whether Christ, in acknowledging allegiance due to Tiberius

* ἀβιργον
ἐκβάλλου

berius Cæsar, whose predecessours had so lately changed the ancient Government of Rome by the Senate, did not by that act of his example give liberty to us, that we may lawfully yield our allegiance to any unjust prevailing power whatsoever it be?

Christ's example pretended for submission to the prevailing power.

C. The state of the Government of Rome at that time when Christ lived, must be considered distinctly what it was. It is true indeed, that Julius Cæsar had (not many years before) wrested the power out of the Senates hands, and changed the Government violently: but before this time of Tiberius, whereof now we speak, the business was so accorded between the Senate and the Emperours, that the Emperour now reigned unquestioned, without any competition of the Senate: In him the power was quietly seated, the Money superscribed with his Image, and Edicts sent out in his Name, and he lookt upon by all (without any rival) as inferiour to God onely. In which case of his acknowledged power, Christ being born in his Dominions, thinks not fit to make a question of his right, where there was none made by the Romans, or to dispute Cæsar's title (howsoever acquired by violence at first) when they from whom it was taken did acquiesce, and disputed it not. Which case, how distant it is from other forcible usurpations, (where the Legal Sovereign doth still claim his right to his Kingdoms, and to the Allegiance of his Subjects, no way acquitting them from their Oaths, or laying down his Pretensions, though for the present he be over-powered) is easily discernible to any who hath the courage and fidelity to consider it, and is not by his own interests bribed or frighted from the performance of his Christian duty. It being withall most certain, That it belongs not to the Conveniences or Advantages of Subjects to determine, or prevail any thing in the business of Princes Rights. I have briefly answered your scruple, and thus far insisted on this Theme, though a little out of the way, because the Fifth Commandment of the Law is the onely one of the Second Table, that the following of Christ's method in this his Sermon, doth not preient to our consideration, and yet was fit enough

enough for you to learn somewhat of, above what you had in the Catechism of the Church.

Señ. XII. S. But why is there nothing here added to Christ's concern-
Of the du- ing the duties of the First Table, which immediately respect
ties of the God? For that I conceive is clear, that no one of them, save
First Table. only the Third, that about Swearing, hath yet been touch'd
by our Saviour in this Sermon.

C. Beside the wisdom of God, which even now you acknowledged sufficient in this matter, many Reasons might be farther render'd for this course of Christ's; especially this, That the duties of the First Table were under *Moses* set high (and explicited) enough already; and Christ need not to repeat, save only what he meant to improve, or farther to illustrate and explain, and therefore repeated them not. Now for this a farther Reason may be render'd, taken from the different economy, or administration of things under the Old and New Testament. Under the Old Testament God resid'd among the Jews himself in his Divine Nature, (without taking upon him our flesh) revealing himself to *Moses* in the Mount, and in Visions, and illustrious Apparitions to him and other of the Patriarchs, and to the people continually in the Oracle, and so immediately dispos'd of all things, that the Government of the Jews was by their Writers styl'd the *Government of God himself*. This Revelation of himself, and immediate residence among them, might make it fit and proper for him to give them Precepts for the Worship of God, (and for all kind of duties of that kind) as distinct and punctual, clear and high as could be: And so indeed it was an explicit elevated Law of Piety in general, to love the Lord their God with all their heart, with all their soul, with all their mind, and with all their strength. And for the particulars of outward Performances, there were so many Cautions, so many Ceremonies, such strict performances of all kinds, that Christ did rather think fit to take off from the weights of those burthens, than to add to them. And it is a common observation: That the Ceremonial part of the Old Testament Law, and all that which

* *Expositio*
Joseph.

was

was Typical and prefignificative of somewhat to come under Chriſt's Kingdom, was then (as all poſitive Laws) obligatory onely to them to whom it was given, i. e. to the Jews, but not to the reſt of the (then) Gentile or (now) Chriſtian world, no not to the very Proſelytes under the Old Teſtament, that came and lived among the Jews, but onely to the Natives, and to thoſe that would be Proſelytes of Juſtice, i. e. would be in their Obedience as perfect Jews as they. But the ſtate of the Goſpel being of another economy, God the Son *pitching his Tent in our nature, taking our very humane fleſh and ſoul upon him, and becoming very man among us, it was now moſt reaſonable, that he ſhould heighten our obligations of duty (to that Nature which he had thus heightened and elevated to an higher pitch of dignity, by aſſuming it) and by giving us in our fleſh ſuch ſublime, viſible, elevated copies of charity toward all mankind, require us readily to tranſcribe them; eſpecially when he had alſo taken off ſo much of the former burthen of Ceremonies from our ſhoulders, and ſo leſſen'd our weight, and yet given more grace than before was allow'd under the Law, to ſuſtain it.

* *Incarnatus
est in ſem. Jo. I.*

S. *This is a very reaſonable account of this matter; but why then is one of the four Precepts concerning God (that of perjury) mentioned and improved by him, and none elſe?*

C. The reaſon is clear, becauſe though that Commandment concern God, by calling him to witneſs whenſoever we ſwear, and by calling him to witneſs a lie, (which is a great vilifying of God) if we ſwear falſly; yet ordinarily it reſpecteth Men alſo, and that more principally, becauſe they are wronged by my perjury, the promiſſory oath being indeed a means of ſecuring my Brother of any thing which I promiſe him, and the breaking of that, the betraying of this fortrefs which was to have ſecured him: and therefore it is obſervable in St. James's prohibition of Swearing, that he adds to the negative precept, this as the affirmative command, *Let your yea be yea, and your nay, nay, &c. i. e. Let your word be as* good

*Perjury reſpects Men
as well as
God.*

good as an oath, be you most strict in making good or performing your promises. And that I conceive to be the pitch to which Christ desired to raise us in this matter, that we should be so punctual in performing our promises to men, that they might not need an oath from us, to believe us in any thing; and so that we should never swear at all, or if we did, never have excuse or pretence to doe so. And to conclude this particular, you may mark, that Christ having taken our flesh upon him, the generality of all his Sermons and Precepts do chiefly respect our Brethren, (meekness, obedience, peaceableness, mercifulness;) and even for the other sort of precepts, that concern God, he is content they should sometimes give way to these duties to our fellow-Christians; *I will have mercy, saith he, and not sacrifice, Matth. 9. 13. and in the business of the Sabbath again, I will have mercy and not sacrifice, Matt. 12. 17. i.e.* When both cannot be performed, he prefers the work of charity, or mercy to our brethren, before the outward duties toward God himself.

S. I must now intreat but one favour more, (and it is from your own example in that former of honouring the Parents) that having not elsewhere as yet explained these three Commandments of the First Table to me, you will now please to doe it, (with what brevity you please, (as you did even now the Fifth Commandment) because they be not directly in your way in this place) and then I shall hope to put all together, and shall conceive my self to have received sufficient light for the understanding of the whole Decalogue, I shall suppose my request granted, and beseech you to begin with the first, [Thou shalt have no other Gods but me, or, before me,] What is the general importance of that Precept?

Of the first Commandment.

C. That we must acknowledge the God of Israel to be God, and as firmly resolve that there is no other God before, or beside him.

S. What is it to acknowledge him to be God?

C. To perform to him those several parts of duty which belong from a creature to his God.

S. Which be they?

C. I shall need but to name them, because they have

have most of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are Faith, Hope, Love, Fear, Trust, Honour, Worship and Prayer to him; and that in all the parts of Prayer, both in imploring his mercy, and the gratefull acknowledgment of what hath been received from him; which is proportionable to sacrifice, which always among Jews and Gentiles was resolved to be God's peculiar. And you may observe that there is such a sympathy and consent between the first Article in the Creed, (and the first Petitions in the Lord's Prayer) and this first Commandment, that the due explication of them (which hereafter I shall give you) will be a comment upon this Commandment.

S. I will then expect till those seasons, and proceed to the Second Commandment; What is the prime importance of that?

C. It is the arming and fortifying our hearts against all other rivals that may possibly interpose to divert that honour and worship that are due from us to God onely. The Heathen world by that snare to the eye, that tempting bait of Images, and some Carnalities that were ordinarily annex to the use of them, were brought to the worshipping of a many false, or no gods, and some of them the basest, meanest creatures in the world. The Jews, contrarily, were disciplined by God, to the worshipping of the one, invisible, infinite Deity, that had never been seen in any resemblance, and was therefore so to be worshipt, in a place and a manner peculiar to him, and appointed by him. And the making of Images at that time being generally by the Gentiles designed to be worshipt, and the danger being very great, that the Jews would be corrupted by them, (though when that danger was not observable, they were not onely counted lawfull to be made, but set up sometimes by God's own appointment, as the Pictures of the Cherubim, &c.) this being eminently true of the graven or molten Images (which were by their Ceremonies of Consecration conceived to become the



bodies

Images.

* Of Idols.
t. y.
Duties of
the second
Command-
ment.

Of the 4th.
Command-
ment.

bodies of their gods inspired by them) they were strictly forbidden by God, and the last of them, that of embossed Images, became (as it is thought) unlawful to a Jew either to make, or to have, or to bow in their presence, though they did not perform any worship to them. And although that great strictness did not extend to all or any of the other Nations, and consequently not to us Christians; yet God's jealousy of a rival being a thing wherein all mankind are concerned, especially Christians, the performance of any Divine worship to any creature in the world, and the very use of any other thing in the service of God which is by others worshipped, and by which we are in any imminent danger to be corrupted, is to be conceived forbidden to all Christians by the force of that Commandment. So also all that vileness and filthiness which was wont to be used in their Idol-feasts; (which hath been the subject of * another Discourse.) Beside this negative part of the Commandment, other particulars there are to which the affirmative part extends: as that bowing down, adoration or bodily worship is due from us to the one true God, (though not to those idol false gods) a tribute peculiarly due to him, which hath made and redeemed our bodies as well as souls, and this debt must in any reason be paid to him; and the *worshipping of God in spirit and in truth*, Joh. 4. 23. (which is only set in opposition to the worshipping on that Mountain and in Jerusalem, i. e. to the Samaritane and Jewish worship) is no way exclusive of, or contrary to this external worship of the body, when it is bestowed on the one true object, and hath the fervency and sincerity of the soul going along with it; for then sure that (even bodily worship) is performed in spirit and in truth, whatsoever those words signify; the spirits which we have, not ceasing to be such, when they are yoked and joyned with bodies.

S. What is the importance of the Fourth Commandment?
C. It is a designation of time for the special performing of God's publick worship. For the worship it self

it self being first settled, the branches, together with the object of it agreed on, in all reason some time should be set apart for the publick special performance of it. And the Precept in this matter given to the Jews, although it have something in it Typical, viz. the strict rest for that whole day, which imported a rest wherein all Christians are concerned, the ceasing of our whole life from our own works, i. e. from sin, the true meaning of the Christian Sabbath, *Isa.* 58. 13. (and therefore the Fourth Commandment is interpreted by our Church Catechism to signifie to us the necessity of our *serving God truly all the days of our life*;) and secondly, although being a positive Precept, given particularly to the Jews, it be not punctually in every particular obligatory to us Christians (that live not by their Laws) yet will it conclude, from the equity of that command, many things of use unto us. As, 1. that it is not onely lawfull, but (for a publick community of men) necessary to set apart some set times for God's service, and by the same reason some set places, set vestments, gestures, and other the like Ceremonies, such as may best both comply with and help, accompany and heighten our spiritual performances unto God. 2. That what is thus set apart to God's use, is said to be sanctified or hallowed, i. e. to have a * separate respect due to it, such as that it must not ordinarily be mixed with profane and common uses; which is also the importance of the Rest joyned with the hallowing, the not mixing our worldly employments with our divine performances. 3. That the remembrance of God's special mercies is a fit hint or occasion to pitch up on some day, or time, or place, &c. in relation thereto, and thus to discriminate it from others. Such was the (a) Creation of the world mentioned there, and the Resurrection of Christ in the Christian Church; and yet this latter not appointed to supplant or swallow up the former, but onely, as it deserved of us Christians, to be preferred before

In it some-
what Typi-
cal and pos-
sitive.

The equity
of it to
Christians.

Set times to
commemo-
rate mercies.

* So *שבת*
שבתה,
Eccles. 3. 8.
is set to sig-
nifie that ho-
ly separate
state bestow-
ed in *שבת*
Kugla, in or
by God's
knowledge.
on one day
above ano-
ther accord-
ing to the
notion of the
Hebrew
שבת both
for hallow-

ing and separating. (a) The Creation and Resurrection.

it, as for some hundreds of years in the ancient Church, the (c) Jewish Sabbath was retained in (a great part, at least, of) the Christian Church together with the Lord's-day, and the Services proportioned to them both, but the latter preferred before the former: and if in every week, or month, or year, we should set some time apart to commemorate God's mercy in the creation and all his other acts of gracious providence belonging to our preservation, it would be no superstition, but an act of piety, in any single Christian, or (if authority should think good) in any publick society of them. So likewise the Birth, Passion, Ascension of Christ, the Descent of the Spirit, the Birth or Martyrdom of the Apostles and Saints of Scripture, and any remarkable temporal deliverance, or (by proportion also) any matter of humiliation, any sin or judgment on a Kingdom, &c. will by the example of God himself (both in that Fourth Commandment, and in other Feasts and Fasts prescribed by him) be resolved on to be fit seasons and opportunities to consecrate some considerable part of our time (yea, and of our wealth also) unto God. 4. That as God did then, so (Christ having transmitted his power to them) the Apostles and succeeding Church of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some uniform way, at such set times, in such set places of the worship of God: and that they have so done, appears both by some mentions of the Lord's-day in holy Scripture, and by the constant suffrage of the Fathers of the Church since that time; which is a sufficient obligation on all Christians to a due, constant, diligent observation of it, over and above that of the Fourth Commandment.

The Lord's-day.

How to be employed.

S. *How is the time thus set apart to be employed?*

C. To the practice and advancement of piety in private and in publick: in private, to private reading, prayer, thanksgiving, meditation, &c. in publick, to publick exercise of the same, publick reading, prayer, preaching, instructing of youth, (by the

the hand of the lawfull Minister, authorised to be a publick person both from God to us, and from us to God) together with the use of the Sacraments, (in such manner, and with that frequency, as shall seem good to those to whose charge we are committed) with all due care, reverence and zeal: not slightly, or formally, or profanely, but so as will best tend to the increase of piety and charity; to the benefit, not enslaving, of mankind; the Sabbath (and all such Institutions) * being made for man, i. e. for man's good, and Christ (being God) the Authour of this Positive Law having delivered it with that respect to Moral duties, that the outward part of it, that which concerned bodily rest, should yield place to works of mercy or pity to our selves or others; and consequently, that man, and especially the Christian, should not be so enslaved to it, but that he hath power over it, to doe what is most to his other Christian ends of charity, mercy, &c. on that day, I should spend a larger time on this Commandment, to give you a distinct apprehension of it, and to enforce the duties of the day (as they now belong to us) more earnestly, but that it comes in with some violence in this place; and therefore I shall add no more of it.

* Periculum anime impellit Sabbatum. Pro verb. Heb. & Sabbathum datum est in manus hominis, non homo in manus Sabbati.

S. I am well satisfied with that proportion which you have afforded me, and should here conclude your trouble; had not the mention of the days of the Birth, Passion, and Ascension of Christ, and of the Births and Martyrdoms of the Apostles and Saints of Scripture, made it a little necessary for me to require your assistance and direction in that matter; to tell me, whether you think it first lawfull, and then either commendable or necessary, to retain such Festivities in the Church, or indeed any, besides that of the Lord's day already insisted on.

Of Festivities.

C. That the observation of such other Festivities is lawfull, I shall first make appear to you: And that I may doe it the more fully, I shall fasten it upon some one of them (by analogy with which the rest will also be concluded) and it shall be the first and the principal, that of the Nativity of Christ.

And to vindicate the lawfulness of that observati-

Of Christ.

on against gain-sayers, I shall think my self obliged to clear this proposition, that the celebration and commemoration of the Birth of Christ is under no moral or Christian prejudice, is no-way contrary, but altogether agreeable to the Doctrine of the New Testament and the frame of Christian Religion.

S. That you may do this, I shall mention to you in order the prejudices which it is conceived to be under. 1. The riot which is commonly used in the celebrating of this Festivity. 2. The sin of Idol-worship. 3. Of Superstition in the beginning and continuing of it. Will you begin first with the first of these?

The Riot
unlawfull.

C. I will, and first acknowledge to you, that all riot or excess is a sin, and that far greater and more culpable in a Christian than in any man else, particularly than in a Jew, whose promises of an earthly plenty are not near so contrary and unreconcilable with corporeal excesses, as are those spiritual joys, which are the Christians eminent (if not onely) portion both in this and another life. But then secondly, it is as certain, that Festivities are very separable from riot or luxury in a Christian Commonwealth. The Heathen Feasts and Sacrifices had little else in them; gluttony and drunkenness being the prescribed worship and way of approving themselves to some of their idol-gods, and uncleanness the design of others; if not openly in their Temples, yet secretly in their recesses and mysteries: and so both sorts recommended to them under the opinion of

The Festival
lawfull.

piety and holiness. But the Christian Festival being wholly made up of Christian dainties, (Christian instruction, Prayers, Thanksgiving and Alms, and not feeding corporally, save in the Sacrament onely) is perfectly free from having any degree of luxury or excess intrinsic or essential to it: As for the customary hospitality or good cheer of those seasons, that (though it be a decent attendant on the Festivity) is not yet of the essence or substance of it; and therefore the excesses and vices of men which also are but occasioned at most, and not caused, by that good cheer, are not in any equity imputable to that, much less to the Festivity it self: the

Pray.

Prayers and Praises on that day (wherein the Festivity consists) being surely free from the guilt of so much as of occasioning that riot. And indeed what use would there be of Laws or Magistrates, if it were not in their power (without utter abolishing the Festivity) to reform such excesses as these? Mean-while, it is every man's duty to take all care to remove this scandal, and purge this duty from such blemishes as these, to be most strictly temperate at such times wherein Christ entred the world to bring all purity into it; and then this will cease to be an objection, if as yet it be one.

S. *This first prejudice hath been easily removed by you: please you to proceed now to the second, the charge of Will-worship that lies on it.*

The Objection of Will-worship answered.

C. This charge is wholly a mistake, whether you respect those which now observe, or those which first instituted this Festivity. In those which now retain that usage, and observe it in obedience to the Canons of the Church, and no otherwise, it proceeds from that moral principle of obedience to Superiors, which is a duty owing to the Fifth Commandment of the Law, as immediately and directly as chastity is to the Seventh. And for those who first instituted it, without any precedent command from others (and so are the only persons in whom it can possibly be called *Will-worship*) they will be also very far from any fault or guilt derivable from hence: It being clear that even among the Jews some feasts have been instituted by themselves without any command of God, the feast of *Purim* in the book of *Esther*, and the feast of *Dedication*, 1 *Mac.* 4. 59. and the latter of them used in Christ's time in the New Testament, and approved by Christ's presence at it. And so the third, and sixth, and ninth hours of prayer were received only by Jewish custome or Law of their own, not of God's enacting, and yet are observed by the Apostles, *Acts* 2. 15. & 3. 1. & 10. 9. And indeed the case is clear, that any thing of this nature of Free-will-offerings, &c. is likely to be the more, not the less, acceptable for being voluntary.

See Tr. of Will-worship.

S. What say you then to the third prejudice, that of Superstition?

As also of
superstition,
dæmons
is a.
* Supersti-
tum calius.

C. That is a calumny also. For if the word *superstition* be taken in the propriety of the notion either of the Greek or Latine, for the worshipping of * Dæmons, or the souls of dead men; then can it not without blasphemy (and making our God and our Christ (which alone are worshipt in that festivity) a Dæmon, or spirit of a mere dead man) be affixt to this institution: or if it be taken improperly and abusively, for the placing of that sanctity in such days or performances which belongs not to them, then will not this be any way applicable to the observati-
on of this day: For the Birth of Christ (the business and occasion of this Festivity) is certainly a mercy of such a quality (whether we consider our own wants, or the no other way imaginable to repair them, or whether the strangeness of this way, or the goodness united to the wisdom of God in designing it) that it cannot well be overvalued by us, especially when it is affirmed by Christ himself of *Abraham*, (the Representative of all Faithfull Christians, as well as Father of all Jews) that *he rejoiced to see this his day of Birth or coming into the world*, with all attending it, *John 8. 56.* and again, when the Angel himself expresses it by the title of *good tidings of great joy which shall be to all people*, *Luke 2. 10.* because *this day is born to you a Saviour*, &c. and lastly, when (as an essay of that joy) the whole heavenly *boast*, verse 14. join together in the *Doxology*, *Glory to God on high*, &c. and (as the Writer to the *Hebrews* applies it to this very matter of the time of God's bringing Christ into the world) *All the Angels of God worship him*, *Heb. 1. 6.* All which being considered as our copies and examples, there will be little reason to fear that a transcript taken so far short of the original should have any criminous excess in it; the greater danger is, that we offend on the other side. And secondly, for the services performed on this day, they are looked upon by us but as they are, as acceptable tributes and acknowledgments unto God,

in the way (prescribed by him) of praise and thanksgiving, and so there is no appearance of excess or superstition in those neither. *Thirdly*, For the instituting or setting apart a day for this duty every year, this cannot be an excess; 1. Because a duty cannot be performed without the circumstance of time, and that it is a certain set time, tends onely to the securing of the duty of some time against the frailties of men and disturbances of the world, which might otherwise supplant and rob it of all. And 2. because the Angels doing it on the very day of Christ's Birth, will not onely be an evidence of the fitness (which is more than lawfulness) of doing it on a set day, but withall an example to us both to observe the duty, and fix the time of performing it. And seeing they cannot be imitated by us exactly, by our bearing them company on the very day, the next and most natural way of endeavouring it, is to do it on the anniversary return of that day. *Fourthly*, If the strict abstaining from the labours of the ordinary calling on that day be the thing charged with the excess, the answer is clear, That that Rest is agreeable to what God hath appointed on all days of Festivity and Fasting, and so proportionable to God's examples, and is also in it self absolutely necessary to a day of the publick service of God: the works of the calling being unreconcilable with the solemn Assemblies, and worldly thoughts very fit to be ceremoniously laid aside, that they may not intrude too rudely and mix with those services. And then what's so agreeable to God's patterns, and proper and natural towards so good an end, cannot be thought an excess or culpable in that respect. *Fifthly*, For the setting apart this set-day, the 25 of December, (which by some is doubted whether it be the day or no, and thence is made guilty of strengthening men in blindness and superstition.) I answer, 1. That if indeed the day were mistaken, yet the matter of the mistake being of no greater moment than the false calculating of a day (which were it (once) never so accurately set, the least slip in Chronology,

The 25 of
December,

nology or want of exactness in Calendars would alter it again) the mistake will sure be very pardonable in those who verily think they are not mistaken: And as long as those who are supposed to be in this error, do perform the business of the day as completely and substantially on a mistaken day, as they could do on the true one (if it were revealed infallibly, which it were) the excuse of blameless ignorance will wash away greater errors than this of the day, supposing it were an error. But then, Secondly, there is little reason to doubt, but that this which we now observe is the very day. For the testimony of Saint *Chrysostom* is clear for the tradition of it, out of the (a) Censal tables at Rome, where-

(a) To these *Justin Martyr* appeals, *Apol. 2.* concerning the place of Christ's birth: *ὡς καὶ ἡμεῖς ἀπὸ τῆς Ῥώμης ἐκ τῶν ἐν τῇ πόλει ἐκείνῃ, &c.* See & *Censum* constat. *Tertull. com. Marc. l. 4. c. 19.* & *Penitentibus ad huc recentibus Augustini Censibus*: and again *Censum Augusti fidelissimum testimonium Domini- ce natiuitatis Romana archiue custodiunt.* (b) *ἡμεῖς δὲ ἀπὸ τῆς Ῥώμης ἐκ τῶν ἐν τῇ πόλει ἐκείνῃ, &c.* See *Clem. Constit. l. 5, c. 13.* & *Aug. in Psal. 132.* & *de Trin. l. 4.*

in the day is set down; affirming, That they (b) which knew those records exactly, and that had a long time celebrated it as from an (c) ancient Tradition, had now sent them knowledge of it. And so both the Greek and Latin Churches, which had very sharp contentions about the time of keeping of *Easter*, have yet agreed uniformly in this, asserting it from the (d) Tradition of the Church. In the next place, For the Character which St. Paul sets on the observation of days, *Gal. 4. 10.* (and to which the Fathers affix the title of *Superstition*.) I answer, That it is most clear, that that place belongs not at all to Christian feasts. The words there may possibly refer to Jewish feasts, (as may seem probable from the mention of their willingness to be under the Law, ver. 21.) and then the days] will signify Sabbaths; the months] New months; the times] their Anniversary feasts; and the years] their Sabbatick years and Jubilees. And in this interpretation those words will no way prejudice the Christian Feasts. For though the Jewish observations were Feasts like these, yet were they not forbidden as Feasts, but onely as Jewish (now when they were out-dated by Christ) and so as ill symptoms in Christians, intimating their preferring of Judaism

before

before Christianity, and depending on those legal observances for Justification. But it is also possible that the words to the *Galatians* may refer to Heathen observances, and so the mention of the Heathenism in which they had lived, *vers.* 8. doth seem to incline them; and S. *Ambrose* interprets them accordingly: and then the meaning will be, that they * observed Ominous days, as the Gentiles were wont to do; would not begin any business or journey upon such or such † days, the day after the Calends or Nones, &c. And these again have nothing common with this or other Christian Festivities: for on them we may begin any enterprise that is reconcileable with the devotions due to the day; and that labour or travelling is not so, it is not * from any evil abode, but from the nature of the employment not very suitable with the publick services of the Church.

* This is called *Calends* &c.
† *Calends* &c.
‡ *Calends* &c.
§ *Calends* &c.
¶ *Calends* &c.

* *Ominis gratia.*

B. But is not this Celebration guilty of that which (if it be not Superstition) hath yet a semblance of it, and is censured in the Pharisees by Christ, viz. The teaching for Doctrines the Commandments of men?

The Objection from Teaching the commands of men, answered.

C. I must first admonish you what is meant by that phrase [Teaching for Doctrines.] It is the affirming, that such a thing is the † pleasure, i. e. command, or will, of God; and the affirming that of the commands of men, is the same crime as to put the King's Broad-Seal to a Deed of my own, or his stamp and impression on that which is not his Coin. And thus to pretend a Tradition of the Jews, which was an invention of their own, to be a law of God's enacting, or to set it up against any known Law of God's, is the crime noted by that phrase; and nothing else but what shall bear some analogy with that. And therefore still this is no way chargeable here on those that acknowledge this to be an Ecclesiastical Institution, and do not so much as pretend it to be prescribed by Christ, and which seek not thereby to supplant any thing that is appointed by Christ, but to do it upon a Christian occasion, in perfect subordination to, and compliance with

† *Dei iussu.*

all

all other Moral or Christian Laws or institutions; and this as instrumental to an end commanded by Christ, the commemorating of his Birth, praising and praying to him; and for thus doing pretend not to any higher authority than may appear to belong to it.

The Author-
ity by which
Christmas
stands in the
Church.

S. You have now sufficiently cleared it from those prejudices which might fasten any ill character upon it: Please you now to proceed to inform me what that authority is by which this Festival pretends to stand in the Church of Christ; for that will be necessary to be superadded to the bare lawfulness of it, to render it either necessary, or fit to be observed by us.

C. The authority by which it stands in the whole Church is that of the practice of the Primitive Universal Christian Church: Not that we have any certain evidence of the time of its beginning, but that the immemorial observation of it is an argument of the Primitive, if not Apostolick, Institution of it. And thus indeed do the Ancient Fathers, in their Homilies upon that day, speak of it, as of a most ancient usage. Thus the very ancient Authour of the Constitutions mentions a day solemnized in remembrance of Christ's Birth: And *Origen*, one of our first Writers, doth not onely † vindicate that place of *Gal.* 4. from having any thing contrary to the Christian Feasts, (which were ridiculous, if there were none such) but also mentions the (a) Feast of the *Innocent Infants*, (which is now attendant on the Nativity, and cannot be imagined ancients than that) as that which was by the holy Fathers, according to the Will of God, commanded to be for ever celebrated in the Church. Soon after him *S. Cyprian* hath a Treatise on this day. And *Anianus Marcellinus*, speaking of *Julian* the Apostate, above 1300 years ago, mentions it (as his design to cover his Apostatical intentions) that he went solemnly to the Christian Church, and worshipped God * on that holy-day in *January*, which the Christians call *Epiphany*: which day being mentioned so anciently as a known Festival of the Christian Church, gives not onely to that day, but to Christmas, which that concludes, a far greater antiquity than

† Against
Cels. l. 8.

(a) Hom. 3.
in Mat.

* *Festivum*
die quæ ce-
lebrantes
mensis Janu-
ario Christia-
ni Epiphani-
am dicunt.

than that time of *Julian's*, on occasion of which it is there mentioned. And so saith *S. Chrysostome*, that, though till this time the observation of it on *December 25.* was not fixt at *Antioch*, yet from *Rome* over all the West it had been so observed from the most ancient Records of Christianity.

By this, and much more that might be produced, it appears to be at the least an Ecclesiastical Institution, very early received over all the West, and the far greatest part of Christendom, and within 400 years universally solemnized: and sure this is a very competent authority (when withall it is so probable, that it may be more, according to a rule of the Fathers, *That every ancient and general usage, whose beginnings are unknown, may be resolved to be of Apostolical institution or practice*) to oblige the continuance of so pious a solemnity in the Church, according to that of *S. Au-*

gustine, That † all that acknowledge themselves sons of the Church, observe the Festivals of the Church: (in which number he places † this of the Nativity in the Front) to which it is consequent, that they which observe them not, disclaim this Son-ship, and cast themselves out of this family, upon a temptation much too slight to own or excuse an act of such unkindness to themselves, and ingratitude to the Christian Church, which designed it so much to their advantage. To this head of the ancientness of this institution in the Universal Church I shall add but one evidence more, and it is this, That as most of the first customes or institutions of Christianity were taken (by some light change) from the customes of the Jews (*Christ's Baptism* from their washings at the Initiation of Jews and Proselytes in the Temple, the Sacrament of the Lord's Supper from their Loaf and Cup of Benediction after Supper, our Easter from their Passover, the Christian from the Jewish Pentecost, and many other the like) so it was in this matter also. The beginnings of all months, and seasons, and years, were kept * Festival

* *Reste festa Ecclesia colunt qui se Ecclesie filii, or recognoscunt. Ser. 253. de Temp. † Quotiescunque ant-nasalem Domini, &c. celebrare disponitur. Domini. 1. Adventu.*

Gen. 1. 14. Where the use of the Sun and Moon for seasons, and days, and years, is exprest by (Let them be for the sanctifying by them the beginnings of Months and years.)

* See *Targum Hieros.* in

among

among the Jews: In like manner, the Feast of the Dedication of the Temple, the anniversary commemoration of the beginning (or birth as it were) of that house of God (as among other people of the birth-days of Cities, the day wherein the Trench was first cast up,) hath usually been solemnized. And then, as the Temple was a Type of Christ (and he said by himself to be greater than the Temple, as the Substance which the Temple fore-shadowed, his Flesh the Walls, and his Divinity the Glory which inhabited it) so are these two, the Type and Antitype, the Feast of Dedication among them and the Nativity among Christians, most perfectly answerable the one to the other. And proportionably as among them the beginnings or Calends of every month were kept holy, so here twelve days together (one for every month) are joined to attend the Calends or Nativity of Christ. And all this, as it is a fair compliance with God's institution among the Jews, so sure is it an argument of the antiquity of the observation, that it is thus imitated from the Jews, for that signifies it to have been begun about that great time of Reformation, before the Jewish Ceremonies were quite abolished, as the Egyptians Jewels were then taken from them, when the Israelites departed out of the Land, and began their journey toward Canaan. As for this particular Church wherein we live, there is little doubt but that this Festivity is of the same standing with the first plantation of Christian Religion among us. If we reckon that from the conversion of the Saxons (to which the name of *English* is properly affixed) it is then * most clear by the Records of King *Ethelbert*. But if we speak of the *Britains*, then as their conversion is much more ancient (and *Tertullian's* testimony is clear, that the *British* Islands were con-

* *Ethelbertus Rex, in fide Catholica corroboratus, una cum Bertha Regina filisque ipsorum Badbaldo ac Reverendissimo Presule Augustino, ceterisque Optimatibus terre, Solemnitatem natalis Domini celebravit Cantuariæ, convocato ibidem communi tam Cleri quam populi quinto Idus Januarii. King Ethelbert, with his Queen and his Son and Augustine, &c. Celebrated the Solemnity of the Birth-day of Christ at Canterbury, &c. Sir Henry Spelman in his Anglica conc. an. Christi 605.*

verted to Christianity before his time) so if there be any truth in that objection which some men have made against the celebration of this feast among us, (*viz.* that some Heathen usages are retained in it) this will be yet an higher evidence of the antiquity of this Festival in this Nation, so far as to render the original of it, if not Apostolical, yet very Primitive, and near the * Apostles age; that being the time of the conversion of the Nation from Heathenism: and if it were not of the usage of this Festivity also, it is not imaginable how any Heathen custom should come to be adherent to it. This, I suppose, may help to recover this Festivity to some competent part of that reverence which in reason is due to Christian Antiquity in point of ceremony or observation (in a Kingdom especially where *common usage is common Law*, the best that any man holds his estate by) and awake us to a more pious, Christian, spiritual, and not to a more voluptuous, carnal, Heathenish observance of it.

* An Argument of this may be taken from the name of this day (in the Ancient Monuments) *Mid-pin-*
Mid-
winter day.
For this will conclude (if the imposition of the Name were

answerable to the Nature of the season, and if the 25 of December (with the Western Church) be granted to be the day of Christ's Birth) that when that name was first applied to Christmas-day, the day was then not far removed from the Solstice, and that by calculation must be not long after our Saviour's time. See *Baron. in Apparat.* and *Bishop Mount* in his Answer to him.

I have detained you long on this Theme, (and longer than you had reason to expect when you first proposed your question about it) on purpose to shew you the proper basis on which this and other the Festivals of the Church are fastned, and to vindicate them from the little exceptions and envies which are raised against them, and by this one example to recommend to you that uniform obedience which is due from you to the commands of that Church wherein you were born, which of all others in the Christian world, hath most adhered to the Universal Church of the first and purest ages, which is known to have censured and turned out *Aerius* for this (among other Heresies) his opposing and condemning the Festivals of the Church. The usefulness

ness and advantages of which I shall now no farther enlarge to recommend unto you.

S. I thank you for what I have, and have no reason to quarrel the length of it.

You have now gone through the whole work with convenient brevity, the explaining all the Commandments to me, (save only those three which you bid me expect e'er long in your farther progress) both those mentioned by Christ, and those omitted by him, and so you have obliged me beyond your first undertaking. I shall now detain you no longer, but desire you to proceed to the next, the sixth Chapter of S. Matthew in that Sermon on the Mount, and consider what first we shall fall upon.

LIB. III.

SECT. I.
Three parts
of Divine
Worship.

* Aquin. 2.
2. qu. 85.
Art. 3. ad 2.
Tria funda-
menta legis,
say the Ara-
bians, see
Abul Faraj de Arab. Mor. p. 29. Partes fidei, saith Al. Gezal, Foundations of the Law, and Forts of Faith.

S. **W**HAT is the first general aim or design of this next part of the Sermon beginning Chap. 6?

C. The regulating of three Christian duties, *Almsgiving, Prayer and Fasting*. Three so necessary considerable offices of a Christian, that learned Divines have resolved them to be the three special Christian Sacrifices, or * acts of divine worship: the first out of our estates, the second of our Souls, the third from our bodies; which are the three principal parts of a man, every one therefore obliged to pay its tribute of acknowledgment to the Creatour.

Of Alms-
giving.

S. I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first which I see first placed, that of Almsgiving, and expect what method you will propose to me, as most proper to give me a clear sight of what Christ hath thought fit to represent to me concerning it.

C. I shall reduce it summarily to these two heads.
1. A duty supposed; 2. A caution interposed for the regulating of this duty.

S. What mean you by the duty supposed?

C. I mean this, that the duty of Almsgiving here mentioned, is not so much here commanded by Christ,

as presumed and supposed, as a duty that both the Law of Nature and of Moses required of all men (Heathens and Jews) before, and therefore need not to be commanded by Christ, but onely to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirm; so far, that he that would not observe it should be unworthy the title of a Christian, nay of a Jew or Heathen man, all Laws so strictly exacting it of him. Thus you shall find it mentioned with the other two, *Fasting and Prayer*, by *Raphael the Angel*, *Job. 12. 8.* as the three prime Branches of Piety or Goodness accepted and rewarded by God.

S. The duty being so necessary, and yet onely toucht on or named here, you may please a little to explain it to me.

C. I will, by telling you, 1. That it is the same duty (expressed by the same word) that mercifulness is in the Fifth Beatitude; but then, 2. That it seems here to be restrained to that one kind of Mercifulness which consists in giving, and that peculiarly of relief corporal to them that want it; and therefore it will not be pertinent in this place to speak to you of any branch of Mercifulness, but of that which we ordinarily call *Giving of Alms*.

S. What do you think fit to tell me of that?

C. Onely these two things, as most proper for your direction in this duty: the first, for the substance of the duty; the second, for the most convenient manner of performing it.

S. What for the substance of the duty?

C. That I am bound by all Laws of Nature, of Moses, of Christ, as God hath enabled me, to relieve those that are in want, the hungry, the naked, the fatherless and widow, and others destitute of worldly succor, the doing of which is called **Pure Religion*, or *Worship*, by *S. James*, chap. 1. 27.

S. What directions have you for the most convenient manner of performing it?

C. This is one especially (which *S. Paul*, 1 *Cor. 16. v. 2.* hath given me occasion to think on) that every rich man, or thriving man, every one that hath

* *Justi-
tiam
The manner
of perform-
ing it.*

either constant revenue or profitable trade, should lay by him in store, as God prospereth him for the use of the poor; dedicating yearly, or monthly, or weekly, such or such a proportion for this purpose, and separating it from the rest of the heap, that it may be ready for such uses as the providence of God shall offer to us.

S. How will this best be done?

C. By a yearly valuation of my in-come, whether of Rents, or gains by trading, and setting apart a reasonable proportion of that, and then dividing that gross proportion into as many parts as there be weeks in the year: and then every Lord's-day (according to the Apostle's direction) or otherwise weekly to put into the poor man's bag, or box, or pocket such a just proportion; which from that time I am to account of as none of mine, but the poor's propriety, which I cannot take from them again but by stealth, that I say not Sacrilege. This way of setting apart before-hand will be very usefull both for the resisting of covetous thoughts, which will be apt still to incur, when objects of charity offer themselves; and also for the having provision ready at hand to give when we would be willing to give, which otherwise would sometimes be wanting: and the doing this thus weekly will make the sum thus parted with so insensible, that we shall not miss out of our estates what is thus consecrated.

S. But I pray what proportion yearly should I thus design?

The proportion of it.

C. The exact proportion or *quatum* I cannot prescribe you, the Scripture having designed nothing in it, but (by commending liberality, and voluntary and chearfull giving) rather intimating that there is no set proportion to be defined, but to be left to every man's own breast how to proportion his Free-will-offering. For although one place there be that seems to require all to be set apart for this purpose that comes in by way of gain from God's prospering hand, to wit, that just now mentioned, 1 Cor. 16. 2. where he appoints, that every one set apart, **treasuring up what he hath gained, or thrived, or been prospered,* (not

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and 3.*

(not, as we render it, as God hath prospered him; for it is not [*for*] but [*whatsoever*]) yet it appears that † *as* that was in a particular case at that time, for the relieving the poor Christians at Jerusalem, who were so many, and so few to relieve them then, that all that could be spared was little enough for the turn; and therefore that can no more make a rule for all other times (unless when there is the like occasion and conjuncture of circumstances) than the having all common then, and bringing all to the Apostles feet, will be exemplary to us. I shall onely, for your better direction, give you the best light I can, which will be by these gradations. 1. That the Jews, the people of God, were bound by the Law to set apart a Tenth of all their increase every third year for the use of the poor. Every year you know the tithe was paid to the Levites; and when that was done, then another tithe was to be set apart, which for two years was to be eaten in a festival manner at Jerusalem, and the third year it was for the fatherless and widow, i. e. for the poor whose portion consequently was (in effect) a thirtieth part yearly of their increase; for to that proportion (you know) a tenth part every third year being distributed into three parts, and each of those three assigned to each year will amount. But then, 2. other commands there were given to those Jews concerning the poor, as of permitting them to lease in the field, lending them without use, restoring the pledge before night, and other the like, and all this a Jew was bound to; he sinned against the Law if he did it not. This was his * *righteousness*, Deut. 24. 19. i. e. that degree of mercy which the Law required of him; in stead of which the Greek Translatours use a word signifying † *Alms* or *Pity*, the same which is in this place of † *Alms* Christ's Sermon: (and it is farther observable, that in this place some very ancient copies in stead of this word which signifies *Alms*, have another word signifying || *Righteousness*) all which signifies some degrees of Almsgiving to be required by the Law, without performance of which a Jew cannot be accounted righte-

righteous: And such were those third years tithings, and the rest forementioned. But then, 3. besides צדקה *this *Righteousness of the Jew, or that proportion required to his being a righteous Jew, there was another higher degree among them, called חסד † Mercy, or Goodness, or Bounty, or Charity, which, say ייתרון || their Interpreters, is more than righteousness, || excess or abundance of righteousness. Thus shall you see those two words many times put together, not as equivalent, but one a higher degree than the other, צדקה *ther, Dan. 4. 27. Break off thy sins by *Righteousness, and חסד † thine iniquities by shewing † mercy to the poor; the mercy set last, as being highest. So Micah 6. 8. What doth the Lord require of thee, but to do || justice, and love * mercy? חסד * So when the comparison is made by the Apostle between a † Righteous man and a || Good man, Rom. 5. verf. 7. the good man is this mercifull minded man, which far exceedeth the other. By which you see that he that will be a good, a pious, a mercifull Jew, he must exceed those terms which by the Law the Jew was bound to, i.e. must allow to pious uses much more than the thirtieth part of his increase every year. And this Law and direction being by God himself given to his own people the Jews, may deserve so far to be considered by us, as it is an evidence of God's opinion or judgment then to that his own people. But then, 4. though this be not a law now binding us, as not given to us; yet being a Law of charity and mercy to my poor Neighbour, which for the substance of it is an eternal law of Nature, there will be small reason for a Christian to think himself disengaged from that *quotum* or proportion which even the Jews (who were considered as in a state of imperfection) were obliged to: save onely that this is now left to their own freedom which was before commanded; and it were shame that a Christian thus left to his own freedom, should come short of what a Jew was brought to by constraint. But, 5. on the contrary side, the more perfect law of Christ, and the more grace, and the more light (brought into the world by him) requiring higher perfection

perfection now than before by law was required, (so that except our righteousness exceed theirs, we shall not enter the Kingdom of Heaven,) may very justly be deemed to require a greater proportion of us now in works of mercy than of them was then expected. From whence it will be consequent, 6. That as our * righteousness must exceed their righteousness, so our † mercy their mercy: i. e. that to be a righteous Christian, (i. e. such an one as performs what the Law of Christ requires of him for Almsgiving) it is necessary to set apart much more than a yearly thirtieth of his revenue or increase; and to be a mercifull or benign or pious Christian, much more again than that is necessary. But then, 7. The Christian (as also the Jewish) law in this matter doth not so consist in an indivisible point, as that any set proportion can be defined, lower than which would be the sin of Parsimony, and higher than which the sin of Prodigality; but is allowed its latitude, within which it may move higher or lower, without sin: yet so, as it may on one side be so low, that it will be unchristian love of money; and on the other side so high, (if it be to the causeless neglecting and exposing his own children and family) that it may be wretchless prodigality: Which two extremes being by the help of the former directions avoided, the rule will be, That the more liberal we are to them that want, or the more liberal in setting apart for them, to provide them a plentifull patrimony, the more acceptable it will be in the sight of God, and the more liberally rewarded; according to that of the Apostle, 2 Cor. 9. 6. *He that soweth bountiffully, shall reap bountiffully.* By which, I conceive, is meant not onely God's abundant retributions of glory in another world, but even his payments of * temporal plenty and blessings here, to those who have been willing to make that Christian use of that earthly talent committed to their Stewarding.

Ἐάν τις μελεδωσῇ, πῶς αὐτὸν καὶ περισσεύσῃ. Ζῶντι καὶ τὸν ὀφθαλμὸν, Ἡερὸν. 1. 1.
Non memini me legere malā mortuum qui liberaliter opus charitatis exercuit.

Hieron.

S. Do you believe that liberality to the poor is likely to receive any such reward in this life? the reason of my Question is, because if there were any ground for the Affirmative, I should conceive it a most convincing motive to all, even the most worldly-minded men, to cast their bread thus upon the waters, if it should return to them again in this life with increase. Liberality being a thing pleasant and delightful even to flesh and blood, to the most covetous-minded man; and nothing imaginable to deter any from the practice of so lovely a duty, were it not for the fear of diminishing our store, or bringing our selves to want by that means. I shall therefore in great earnest desire to hear your opinion in that point.

C. I make no doubt of this truth, That mercifulness and Christian liberality is the surest way to plenty and contentment in this life; so far from ever being a * means of impoverishing any, that it is most constantly (when exercised as it ought) † a means of enriching them. And that you may not think this a fancy or speculation or groundless confidence in me, I shall tell you, that I conceive there is not any one thing (temporal) for which there are so many clear evident promises in the Scripture as this, For the giving you ground of Faith in this, I will name you some. And a foundation I shall lay, *Deut. 26. 11.* where there is by God prescribed a form of prayer to be used by him that hath made an end of tithing all the tithe of his increase the third year, i. e. that, besides the Levites and Festival tithing, hath also paid the poor their patrimony, (as appears by the

Mercifulness
rewarded
with tempo-
ral plenty.

* Τὸ ἐν τῷ
μακάριον
τοῦ πλούτου
ἐστὶν πλο-
νὴς; who
was ever
made poor
by bounty
to his neigh-
bour? Ju-
lian, in frag.
p. 572.

† Ἀντιπαρ-
σέναι τὸν πλοῦτον
καὶ τὸν πτω-
χόν; πλοῦτον
ἐκ τῆς ἐλε-
ησεως.

His Patrimony which was violently detained from him, was yet preserved entire to him upon his liberality to them that wanted, out of the small possessions which he had, *ib.* Appellatur idem quod in pauperes erogatur Zacat, quoniam opes augetur. The Arabick word for Alms is taken from hence, that Alms encreaseth wealth, saith the Scholiast on their Ritual: Et quoniam erogatio ejus benedictionem conciliat opibus. Because the giving Alms brings God's Blessing on wealth, saith *At. Biddamini*. According to that of the Alcoran, Similes sum illi qui opes suas erogant in via Dei, grano quod septem spicas germinavit; They which lay out their wealth in the way of God are like a grain that bringeth forth seven stalks. And so saith *Ebrui R. Isai*, Al Zacato, i. e. Alms, juxta nominis significationem denotat incrementum; at ex usu legis erogationem rate portionis opum ē facultatibus designatis. The word literally signifies increase; but in the use of the Law, the giving a set portion of every man's wealth out of that which he hath.

rest

rest of the verse; and which till it be done, the third year's tithing is not made an end of) And the form prescribed gives the man that hath so done liberty and privilege of claim and challenge to all kind of earthly blessings, v. 13. *Then thou shalt say before the Lord thy God, I have given to the stranger, to the fatherless, &c. and thereupon, ver. 15. Look down from Heaven, and bless thy people Israel, and the Land which thou hast given us, a Land flowing with Milk and Honey.* The mention of the Milk and Honey, and affluence, is an interpretation what that blessing is which is there prayed for so confidently, to wit, temporal plenty here: and God's prescribing this form of prayer is argument enough that God will grant it to him, i.e. to every one that having performed this condition doth humbly in prayer require the performance of such promise. Onely by the way, these two things must go together inseparably, performance of the condition, and then prayer to God. According to that of the blind man in the Gospel, that whosoever is a worshipper of God, and doeth his will, him he heareth. Other places fit to be superstructed on this you have in the Psalms of David, Psal. 41. 1. *Blessed is he that considereth the poor and needy;* and what kind of blessing this is, appears by the context, *The Lord will deliver him, preserve him, keep him alive, bless him on the earth, &c.* And besides others, one remarkable place that Book affords, Psal. 37. 25. *I have been young, and now am old; yet saw I never the righteous forsaken, nor his seed begging bread.* What is meant by the righteous there, will be evident, if you advise with vers. 21. *The righteous sheweth mercy and giveth;* and vers. 26. *The righteous is ever (or all the day) mercifull and lendeth.* His liberality is supposed such and so continual (*all the day mercifull*) that one would think it enough to exhaust his patrimony, to bring him, at least his posterity, to want and beggary; and yet in all David's observation, he had found by experience, (so far as to make an Aphorism of it) that none were ever brought to want by that means: But as it follows for confirmation of this truth, vers. 26. *His seed is blessed;* his posterity are as prosperous as if their

Pluto,

Father had digged through the Mine into Hell (where the Poets thought riches dwell) to fetch out treasure for them. Where although the rule do not necessarily hold to far, that no other means can make a mercifull man poor, (for perhaps negligence, slothfulness, some other sin lived in, and bringing a curse upon him, may; and mercifulness not prove antidote sufficient to secure him against all other poison) yet thus far it doth in *David's* observation hold, 1. That that never brings any man to want; (whatever else may, that will not.) 2. That it is an ordinary means to help to more wealth, to enrich the posterity, to bestow temporal blessings on them: a benign favourable influence this hath upon all that belongs to him. And this (which *David* mentions as an Aphorism of his own observation) I believe I might extend to all ages, and challenge any Historian of past, or Observer of present times, to give one instance (out of his knowledge to the contrary) of any Christian Almsgiver that ever brought himself or his posterity to want (nay, that did not thrive and prosper the better) by that means. Some notable examples I have known in my time for the confirming what I now say, but could never yet hear of any to the contrary. To these I shall add a few places of testimony also out of the Proverbs of *Solomon*, 11. 24. *There is that scattereth and yet increaseth, i. e.* One sort of scatterers there is that increaseth by scattering; and there is no cause of doubt but that the mercifull is this kind of scatterer, which farther appears by the opposition in the rest of the Verse, *There is that withholdeth more than is meet, and it tendeth to poverty.* It is indeed a strange thing that scattering should be a means of increasing, (giving of having) and withholding, of poverty, (keeping, of not having) but when it is considered how all temporal plenty is of God's disposing, how by his blessing and opening his hand all things are filled with plenteousness, and by his withdrawing his auspicious influence all things become improprosperous, moulder and crumble into nothing, there will be small difficulty in believing God's

God's promise for such kind of difficulties as these. Besides, the following Verses make it farther clear, that it belongs to this matter, *Vers. 25. The liberal soul shall be made fat, and he that watereth shall be watered also himself. And selling of corn being an act of liberality, Vers. 26. in opposition to him that withholdeth it, it follows, Blessing shall be upon his head; and Vers. 28. The righteous, i. e. the liberal again, (as opposite to him that trusteth in riches) shall flourish as a branch, i. e. be very prosperous. And though it follow in the last Verse, That the righteous shall be recompensed on the earth, i. e. meet with afflictions and punishments here; yet is that common state of good men reconcileable with temporal blessings here, as may appear, Mark 10. 30. He shall have an hundred fold more in this life, houses, &c. but this with persecutions, the Christians portion, along with them: So again, *Prov. 13. 22. A good man leaveth his inheritance to his childrens children.* Where if the good man be the same that is meant by that phrase, *Rom. 8. 7.* it will be distinctly pertinent to this matter (and so the context would inforce in the following words, and the wealth of the sinner is laid up for the just:) but if it be a more general word, yet then also this of the mercifull will be contained under it. So again, *Prov. 14. 21. He that hath mercy on the poor, happy is he. So 19. 17. He that hath pity on the poor, lendeth to the Lord: The Vulgar read it, [lendeth unto the Lord upon use] (as Tobit. 4. 9. where it is said of the liberal Almsgiver, that he lays up a good treasure for himself, the word which we render treasure signifies a sum of Money put out to use) and that which he hath given, will he pay him again, and (it being lent upon use) pay him with use and interest also. On occasion of which place I remember an ancient story in Cedrenus (how true I know not) of a Jew, as ancient, saith he, as King Hezekiah's time, that having read this place, and weighed it, resolved to try whether God would be as good as his word, gave all that he had but two pieces of silver to the poor, and then waited and expected to see it come again; but being not presently answered in that expectation, grew angry, and went up to Jerusalem,**

Stm.

tem, to expostulate with God for cheating him by this unperformed promise. The story goes on, that he going on his way, found two men striving, engaged in an unreconcilable quarrel, about a Stone that both, walking together, had found in the way, and so had both equal right to it, but (being but one, and not capable of being divided) could not both enjoy; and therefore to make them friends, he having two pieces of silver, doth, upon contract, divide them betwixt the pretenders, and hath the stone in exchange for them: having it he goes on his journey, and coming to *Jerusalem*, shews it the Goldsmith; who tells him that it was a Jewel of great value, being a stone fallen and lost out of the High Priest's *Ephod*, to whom, if he carried it, he should certainly receive a great reward. He did so, and accordingly it proved; the High Priest took it of him, gave him a great reward; but withall a box on the ear, bidding him trust God the next time. The story, if true, is an instance of the matter in hand; if not, yet an embleme or picture of it. So again, *Prov. 22. 9.* He that hath a bountifull eye shall be blessed, for he giveth of his bread to the poor. Where the affirmative promise is most punctual, and the reason to confirm it most remarkable, being but the repetition of the thing itself, (as principles are said to be proved by themselves) the bountifull-minded man shall be blessed, why? because he is bountifull, i. e. no other Argument is needfull to prove it but this; the promise, infallible promise belonging peculiarly to such. And *Prov. 28. 27.* He that giveth to the poor shall not lack, a most definitive large style of promise, from whence no exception is imaginable, if we had but faith to depend upon it. And lest you should think that this referred onely to the state of the Jews under the Old Testament, and belonged not at all to us Christians; you may 1. observe that these Proverbs of *Solomon* are not truths peculiar to that State, but extensive even to us Christians; and more peculiarly to faithful Christians, than to them, many of them. 2. That in the Gospel one place there is that repeats in sense one

one part of one of these plates, that of 19. 17. [*He that giveth to the poor, lendeth to the Lord,*] to wit, Matt. 23. 40, 41. [*Inasmuch as ye did it to one of these, ye did it unto me.*] And then why may not the latter part belong to us also? 3. One plain promise of temporal things there is in the Gospel also to those that part with any of their goods for Christ's sake, (and such sure are the Christian Almsgivers that doe it in obedience to Christ's Law, and charity to fellow Christians) *Math. 19. 29.* and that in a general unlimited style, excluding all exception, *Mark. 10. 30.* *There is no man that hath left house, or brethren, &c. and Lands, i.e. worldly goods; but he shall receive an hundred fold in this time (the first lower Harvest, this season of Retributions) Houses, &c. i.e. temporal blessings here, and then over and above in another world, everlasting life: onely with a mixture of persecutions, as St. Mark (or St. Peter, who had asked the question which occasioned this Speech of Christ's, and whose Amantensis St. Mark was) hath it: As before I told you, that Prov. 11. 31. after all those temporal promises to the Almsgiver, it is added, He shall be recompensed, or receive his portion of afflictions in the earth.* By all these testimonies from the word of God, both in the New and Old Testament, I conceive this doctrine as clear as any in the Scripture; That the promise of temporal plenty to the liberal is so distinct and infallible, that it can be no less than 1. A very gross ignorance of plain Scripture not to observe it; and 2. An Act of arrant infidelity not to believe it. Which I take to be the meaning of those words, *Luke 6. 35.* *Love your enemies, to wit, those which will never repay you those expressions of love mentioned vers. 34. and doe good, and lend (even to them from whom you so little expect any retributions) * distrust nothing (so the Greek signifies, doubting, fearing, distrust nothing; as Eccles. 22. 22. (a) fear not, and Chap. 27. 21. is (b) without hope, and 2 Mac. 9. 18. (c) despairing, and in all the Bible in no other sense but that of distrust and despair) or making no doubt but that God will repay thee, though he to whom thou givest do not; at least never fear-*

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(a) καὶ ὅτι
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ποῦ.
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ποῦ.

* ἡ δὲ δόξα
 δέχεται, ὅτι δὲ
 δὲ γὰρ δὲ
 ὡς παρὰ
 αὐτῶν οὐ
 δὲ δὲ
 (α) ἡ δὲ δόξα
 ζῶν.
 (β) ἡ γὰρ
 δὲ ζῶν.
 (γ) μὴ δὲ
 ἀπολαύζων.

ing that God will suffer thee to be the poorer for want of that which in obedience to him, and dependence on his promises, is thus liberally laid out by thee. Agreeable to which is that Apostolical saying of Barnabas in his Epistle. * Make no doubt to give, neither murmur when thou hast given; give to every one that asketh thee (where (a) [not doubting] before [giving,] and [(b) not murmuring] after it, is a paraphrase of the parable which I render (c), *distrusting nothing*, in St. Luke.) And 3. It is a strange (unreasonable as well as) unchristian sin, not to practise a duty which is in its own nature so amiable, so agreeable to our humour and disposition as we are men, that to him that believes, and so rests secure of this one particular [that he shall not be the poorer for what he parts with on these terms] there is not the least objection or temptation imaginable against it, though even the covetous man himself were allowed to be the objector.

S. I cannot but acknowledge the truth of your premises, and reasonableness of the conclusion from them, and greatly marvel what artifice the Devil hath gotten to ensnare men by, and keep them from doing that which is so agreeable to their humours and dispositions, even as they are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world; and teach us the due practise of it.

I shall presume you have no more necessary to be added to the explication of the duty here supposed [and thou when thou doest alms:] I shall call you from thence to the second particular mentioned, the Caution interposed, and desire to know what that is.

Of vain glory.

C. The Caution is, That we do not our alms to be seen of men, or use any means in the doing of them to have glory of men, to be praised or commended by them. For this is an infirmity very ordinarily insinuating itself in our best actions, to blast and defame them in the eyes of God; every man being apt to desire to be better thought of by man for the performance of this duty, especially if he be an excceder in it.

S. But were we not commanded before, that our light should shine Before men? What is that but to do our good works so that men might see them?

C. To

C. To this I shall answer, 1. By telling you that the performance of duties to God may be either publick, or private; the one in the Congregation, the other in the Closet; the former ought to be as publick as it may, that so it might be more exemplary, and tend more to the glorifying of God; and to that the shining of our light belongs, the second, as private as it may, to approve our selves the more to God, and to demonstrate that it is onely our love and obedience to him, and not our desire of the praise of men, that moves us to doe what we doe; and to this second sort of performances this Caution here pertains. And though this be more illustriously observable in the two following duties of Prayer and Fasting, yet will it hold in some measure in this also; the Church being designed for giving also, and every Christian anciently wont to bring somewhat to the Corban every time he came to Church, a remainder of which custome we have still in the offertory at the Sacrament. 2. That there is great difference betwixt *doing our good works so that men may see them, and doing them to be seen of men*; and again, between *doing them so before men that they may see, and glorify our Father in Heaven, and that we may have glory of men*. The former, if it have not the latter to blast it (and if it be truly so, it excludes the latter) is onely a Christian charitable care that my good actions may be exemplary to others; the second, that they may be matter of reputation to my self. The former respects onely God's glory, and not mine own; the second, mine own vain airy credit here, and not (or more than) the praise or glory of God. The first is a most divine Christian act, an expression of great love of God, and desire to propagate his Kingdom, of great love of my Brother, and desire to make all others as good as my self, by setting them such Copies on purpose to transcribe: the second is an evidence of great passion and self-love, and impatience of having our reward put off to so long a date as the reversion in another world. And consequently these two are very different, and accordingly are most diversly

Letting our
light shine
before men.

versly rewarded : The first with a great degree of glory, for the glory we have brought to God's name; the second so odious in the sight of God, that even our Almsgiving, or best actions, are eaten through by this means (and smitten as the gourd with the worm) and come to nothing, find no reward in another world; the little reputation gotten here and affected by us, must serve our turns as the onely reward we are to hope for : which shews the unhappiness and folly of this sin of vain-glory, it robs us of all the reward that our most esteemable, acceptable free-will-offerings, our works of mercy, can hope for from God.

S. Is this desire to be seen, and have glory of men, a sin, or no?

*C. I must return Answer by these degrees. First, That that part of our constitution that is so pleased with a little, mere, empty, vain blast of air, which signifies so little when had, and (like the wind) is soon and causelessly changed into the contrary, is a very pitifull piece of carnality; and if it be indulged too immoderately, or if it thrive so well in us as to become the principal or chief mover in any, especially in our best performances, it is then a sinfull and very culpable piece of us, not onely depriving us of all other reward which awaits good actions, but * withall cheating the soul, and possessing it with that which is directly contrary to that love of God, and value of his acceptance, which is necessary to denominate the best things good. Secondly, from this it follows, that any one who is strongly inclined to this, is obliged not onely to pray against it, but to design ways to mortifie it; not onely by considering the huge vanity and withall danger, of it, but by repressing desires of it, repelling injections of such fancies, giving them no stay upon the Soul, and working some acts of revenge, at least self-denials, in this kind : as sometimes in some indifferent things (which might lawfully be done, but yet have no kind of goodness in them, nor are visibly ordinable to any good end) to deny himself the doing or saying them, if that principle*

* πρὸς τὴν
τοῦ θανάτου
ἐκτίττας ἢ
μεταλλάξιν
τοῦ καὶ οὐ
τῆς εὐδοκίας
ἐκτολέγει.
Photius, Ep.
32.

ciple of vain glory suggest them, and nothing else, (especially if that suggest them anything wrongly;) and in brief; having and keeping a strong guard over this weak part, that it neither cause danger, nor betray to losing the reward. *Thirdly*, that the love of God, the value of his acceptance, and the comfort of a good conscience, ought to be set up against this usurper, and made the principle of all those actions which have any thing of good in them; and that those things of which these do not, or cannot own to be the principles, be not reflected on as things of any weight, or that add any thing of worth to any man, nor (if they may be as a diversion innocently taken in) pursued with any design for their own or that acquisitions sake, save onely as that may advance a superiour end. This being said on one side, I conceive it perfectly lawfull on the other side, *First*, to look on a good reputation as on a good estate, i. e. as a very proper engine to doe good with, and that neither to be prodigally mis-spent, nor posselt unprofitably. And if the heart be sincere (and not as it is ordinary in covetous persons, that pretend to wish for great estates onely to doe more good, but at present doe little good with what they have; and when they get more, are forced to discern and discover the fallacy they had put upon themselves) and if the ways of acquiring it be direct, such as God may be most likely to prosper, i. e. doing things substantially, and not onely superficially good, (not using of tricks and deceits or *suus's* to set out beauty, but a perfect wholesome diet, yet not excluding the addition of fashionable ornaments, such are wit, cheerfulness of discourse, &c.) and then designing this acquisition (thus regularly gotten) onely to pious uses, the glory of God, the benefit of others, and the Man's own living as profitably as he can, fruit to his account; if, I say, these cautions be taken in, I conceive it very lawfull both to enjoy, and to acquire, and seek a good reputation: whereas to doe this either for it self alone, abstractedly from such explicate design, or in a superiour degree for that,

than

Desire of a
good repu-
tation law-
full in some
case.

than for t^other nobler end, or immoderately and intemperately and with transportation for that; this makes it presently cease to be so.

So also the
being plea-
sed with it.

Secondly, The being pleased with this, when it comes (either designed, or not designed) in order to, or in proportion with this good end, is perfectly lawfull: and it will be judged whether it be so or no, by this; whether the design of the good end be as intense as this pleasure is (I say not so sensibly delightfull, but as constantly and industriously pursued as this is sensibly delightfull) or whether the contrary be discernible upon strict survey and intire judging.

The safest
course.

Thirdly, The good work being secured upon the right or good principle, and reputation being either not sought at all, or sought explicitly (or habitually) in order to some real good (living the more profitably, &c.) if praise do come in to the actor, (as many times earthly blessings do, *Matth. 6. 33.*) I conceive it may be tasted (simply as it is such) as a refreshment to the weary, and encouragement to the labourer (among the rest of God's blessings) and so as Wine moderately used, if it do cause some gladness in the heart, I cannot lay guilt on that. But the safest course is (especially where the inclination is naturally such as makes the utmost caution necessary) before I deliberately taste this pleasant liquour, to consider to what good use of mine or others it tends, and, if I find to none, to abstain from sipping of such delicacies. But if any such use be (not onely possible, for almost every thing is so, but also) visible, or but strongly probable, I know not that that should be neglected, or not pursued, onely to deny my self that praise which I foresee, if I taste, will be pleasant to me. Lastly, in performing of things in themselves pious, or directly ordinable to a pious end, if I either desire or feel pleasure from praise, it will be easie enough to judge (and to keep my self from deceit in judging) whether I doe so (either wholly or immoderately) for my own praises sake, or else for the good that is in the action, or that may

may come from the praise, and onely secondarily and moderately (and in subordination to that) for the pleasure of praise to my self. And that is the matter in hand; and therefore every man is left to pass judgment on himself, and to take care that he do not lose the substance for a wretched shadow, or, (worse than so) * weaken that precious flame within him, the love of God which seldom wants allays, but rather all acts of heightning it) by indulging to a little false love of himself in his sensual capacity.

S. But if it be lawfull to receive and taste the pleasure of praise, why is it not lawfull to desire or to design it?

C. I answer that the designing of praise differs much from the receiving or tasting it.

The end designed in any action is one of those things which (as being essential to the action) gives it the denomination; which of any thing that is but accidental or extrinsecal, cannot be said. From hence it follows (to this matter of the praise of men) that in a spiritual action to design the praise of men, though but as a subordinate end, is to mix a secular with a spiritual work, and that will defile it, and maim it, and rob it of the reward. But if it be designed as the principal end, then, first, it makes it cease to be spiritual or Christian, (and the reason is clear, for to its being so, spiritual or vertuous in the Christian sense, † all must concur, the principle or motive, and the end or design must be Christian and spiritual; and if either of those be wanting, it is not vertuous; And if it be thus principally designed to the praise of men, not of God, then that necessary end is somewhat, and that somewhat is wanting;) and secondly, it renders the whole action considered together a gross dissimulation or hypocrisy, and an interpretative impiety, in preferring the praise of men before the acceptance of God, which is directly contrary to all justice and duty; and thirdly, a sacrilege, in prostituting a sacred thing to so vile uses. So likewise, when the action is matter of duty, and so necessary, as being under precept, it is also necessary that it be done principally

* Δι' ἰσχυρῆς τοῦ ἁγίου πνεύματος ἀναζωογονίας καὶ ἀντιθέσεως τοῦ σαρκινίου ἀνταρρήδου, καὶ ἀναζωογονίας τοῦ ἀδελφικοῦ. Phot. ep. 32.

Designing of praise differs much from receiving or tasting it.

† Bonum est ex causa in te.

pally in obedience to God's precept: and if it be not so, but either onely or principally for the praise of men, then still it is, 1. no obedience to God; and, 2. if it be obtaining in matter of a negative precept, it is an evidence that the person more fears the disreputation of men than the displeasure of God; or if it be in matter of affirmative precept, it is an argument and testimony again, that he will doe more for the praise of men than to approve his obedience to God; or if it be, though not principally, yet subordinately, for the praise of men, then again it is a main in that obedience. Onely in indifferent actions, if we design them to that praise that is proportionable to them, and doe that not immoderately, but in such a temper of appetite as is regular, and answerable to the lawfull desires of any other worldly blessing (for that the praise of men is such, appears by its being proposed as a reward in Scripture; and that it is not onely the advantageousness of it to us, in respect of the benefitting others by that means, either by our authority or example, that makes it a blessing, appears from hence, because it is a blessing (and the contrary a curse) even after death, when, as we have received our reward in Heaven, so we cease to be capable of making use of our authority to the edifying of others) then there is not from either of the two former considerations any such obliquity to denominate it a crime, though yet there is enough to keep down that which, by having designed a good end, might from indifferent have grown vertuous, from advancing to that dignity, to continue it in that lower Form or Classis of Indifferents, as a kind of Non-proficients or unprofitable servants, which with good usage might have improved or ascended higher, but have neglected to doe so.

But now on the other side, for the coming in of praise undesigned in any of all these, it is but accidental to the person or action, and so that of which I am no-way guilty (as of what I have designed I clearly am:) and being not culpable in the coming of it in, and being a blessing of God in it self, certainly

certainly to reject a blessing of God's cannot be my duty; but on the contrary, to look upon it as a blessing of God's, a performance of some part of his promise to his servants, and a testimony to their performances, and so to bless and praise him for it, is strictly and absolutely a duty. And as it is a duty so to acknowledge and bless God for it; so simply to taste it as it is, i. e. as a blessing of the earth, sent me by God's providence, and to enjoy it as such, with that pleasure and thanksgiving which is proportionable to it, is no irregularity, and so no fault in me; nor is in this case made such by any, either ill or secular principle or design, motive or end; for it is supposed that these are both spiritual and Christian. In brief, it must be resolved in every action, that that which is merely accidental (as the consequents or shadows) must be solemnly distinguished from that which is essential (as the motive and end are) that which is merely extrinsecal from that which is intrinsic, and so consequently must be done here; and if it be, this difficulty is answered.

S. But what if the praise of men, that comes in to me, tempt me to immoderate and excessive pleasure and transportation: may I do or say that which will probably bring me that praise, and with it that temptation?

Praise of men considered as a temptation to inordinate pleasure.

C. In that case as I foresee, so I must fortify my self against, that temptation, and either wholly deny my self liberty to take that pleasure, or take special care to moderate it; and if that prove successfull to me, or till it prove unsuccessful, it is clear I am not bound to abstain from that action upon that objection onely.

S. But what if having formerly and frequently had this warning against this temptation, and having been thus fortified, I have yet constantly been foiled as oft as I have met with the temptation, and so judging by my own experience, have no reason to hope the contrary if I am again so tempted: am I not then bound to abstain from that action, whatever it be, which will probably bring in that praise, which will certainly bring that temptation?

C. I answer that in this case the matter of the action is to be considered, and supposing that not to be

Three sorts of actions considerable

in this mat-
ter;

be bad or sinfull, (for then there is no question but I am bound to abstain from it, without the addition of this farther charge against it) it may then again be of three sorts: either first, indifferent, under no precept or prohibition; or secondly, necessary, under precept, and so matter of duty; or thirdly, that which is neither of these, neither indifferent nor yet necessary, but yet virtuous and excellent, more than is required by strict duty, and so better, and that to which God promises reward.

Indiff-erent.

S. What if it be indifferent, neither ill, if it be not done, nor better, if it be?

C. Then there is no question but the foresight of the danger and weakness ought to restrain me from that indifferent action.

Comman-
ded.

S. What if it be under precept?

* Ad semper.

C. These precepts commanding such or such actions are to be supposed Affirmative precepts, which therefore do not bind * to doe them always. And if it be indifferent whether it be done at this time or no, i. e. neither commanded to be done at this time, nor better to be done at this time, then supposing some other season to be less obnoxious to the temptation, I am to abstain now and doe it then. As in case it be in all respects indifferent whether I pray or give an alms now, or at another time, I am to chuse that time wherein I foresee least of that danger from that temptation.

S. But what if it be at a time when it cannot be neglected without some breach of duty, as an act of affirmative precept may by some concurrence of circumstances become duty at some one time; must this danger deter me then?

C. No, it must not, for that were actually to sin, to avoid the danger of possible or probable sinning.

S. But what if the action be not necessary at that time, i. e. not under precept, but yet of that nature, that the more frequent it be, the better it is, as whatsoever number of hours of daily prayer be affirmed or supposed the Christians duty, if it be yet another hour beyond the former, (that intercepting no other business to which I am obliged by strict duty or charity) what is then to be affirmed?

C. This

c. This falls into the third sort of things at first ^{Better.} enumerated, those that are better, but not necessary; excellent, or rewardable, but not under precept. And of them the difficulty is greatest; because as there is not particular precept to make the doing of them necessary, so there is not simple indifferency to make the omitting of them as good as the doing of them. But yet the resolution may be this, that though I am not bound in that case to do that excellent thing, (for by its being not necessary, but excellent, that is supposed) yet I may lawfully do it, if the advantage that is in my view, to the glory of God, the good of my brother, &c. be above the proportion of the danger of falling into sin, that I incur by attempting it.

S. But what if the danger be greater or more visible than the advantage is?

c. Then to him that apprehends it so, it is not lawfull.

S. But what if the danger and advantage be equal, or apprehended to be so?

c. Then from that equal balancing of their circumstances, nothing can be defined as yet; but then some other circumstance may be considerable, and direct me to define it lawfull to do that excellent thing, which is thus supposed to be in the even poise betwixt the advantage and the danger. For then, first, the consideration that it is best in it self, will incline to make it lawfull, and nothing hinder it to be so: For as, when there is neither danger on one side, nor advantage on the other, that which is best, is lawfull, certainly; so in reason it is to continue, when, as there is addition of danger, so there is of advantage proportionable. But then, secondly, there is another circumstance which makes the difference considerable. For he that doeth that better action in order to that advantageous end, prudently and industriously, is accepted by God, according to his intention and endeavour, though it fall out that that advantage do not follow; and so though that advantage be not certain, the vertue and acceptability

bleness and reward of his action is certain: whereas on the other side, as the falling by that temptation is not certain in it self, so it is far from being at all intended by me, but all fortifications made use of by me to the contrary, and so farther some matter of hope left, that though I have hitherto constantly fallen, yet I shall not now be so weak or unhappy. And, thirdly, if I do fall, yet there being nothing of my choice, at least deliberate choice, or intention in that (but onely a treachery of some weak part of flesh about me, which against my deliberate will, and my Prayers to God, and faithfull endeavour, betrays me to it) I shall hope this will pass for an humane frailty, if I do so fall; and the excess of the charity or love of God, and zeal to advance his glory, will be able to cover such a sin as this; as the Martyrs constancy and perseverance in confessing the Faith of Christ did cover some greater sins, viz. killing themselves, rather than they would have any villany committed upon them.

S. But will not my foresight of that danger oblige me to prevent or avoid it? and if I doe not so, will not that sin become deliberate and voluntary to me; if I deliberately and voluntarily venture my self into that temptation?

C. In the present case I do not voluntarily venture my self into that danger, as *voluntary* signifies that which I doe either upon the free motion of my own will, or upon some carnal end or motive of mine own, (as it would be, if either the thing designed by me were not better, or not lawfull) for it is clear, I venture the hazard onely in intuition of some good to others, or of somewhat otherwise tending to the glory of God; and were it not for that, I would not venture it. And secondly, though I venture deliberately the possible, nay, probable danger of falling; yet I do also deliberately and industriously fortifie my self that I may not fall, and that is matter of some hope that I may escape. And if still, through humility and fear and caution, I do not hope it actually; then though it be lawfull for me, nay, perhaps better, to abstain from that better upon that fear,

fear, because that fear proceeds from one excess of love, (and every excess of love to God denominates the action Better) yet if it fall out that the excess of love lie the other way and incline me strongly, and so carry me to that other pursuit of the glory of God in benefiting of others, even to the despising my own danger of sin, (I say not, sin, but danger of sin) in that pursuit; I suppose this will be still lawfull to me, being caused by so noble an impellent, *sc.* only by the excess of love. And if in the event some sin thus fall from me, it will be but frailty still, reconcileable with my loving of God, and so with the continuance of his love to me.

S. I have by my questions given you occasion to be at this matter of the praise of men very thin; be pleased now to give me the sum of all in few words.

C. It is this, That the desire or design of the praise of men in the best action is surely a sin, as a reflexion to the creature; and if it be the principal motive of our actions, then a wasting sin, unreconcilable with charity or the favour of God, (for it seems the praise of men rules in us, and not the love of God:) but if the love of God be the principle, or prime mover of our actions, and this other, of the desire to be seen of men, do only steal in as a secondary carnal interest of our lower, then, though it be a sin still, and such an one as will deprive us of all future reward of that good work to which it is adherent, yet through God's mercy in Christ and his equitable interpretation of our infirmities, it will not prevail so far as to separate between God and us eternally, or to cast us out of his favour. Mean while this favour which he finds that is thus guilty of this blasting sin, will give him but little encouragement or comfort to indulge to it, when he knows that when it is the chief in his heart; (the principle of his actions or superiour to the love of God in him) it is then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in but as a secondary, (appendent to his good deeds done out of a right principle) it is yet then a means

Desire of
glory of men
is a sin.

to deprive him of all the reward or benefit of his best actions, his Almfgiving, Prayer and Fasting, yea, and brings him low, to a very sad state here, and to a (comparatively) mean one hereafter. All which he that will adventure for a little paltry praise, that mere blast and wind and breath of sinfull men, is sure very ill advised.

S. You being so unhappy a sin, and yet so hardly gotten out of us, what means can you direct me to prevent it?

Means to
Prevent it.

C. 1. A consideration of the price it cost us, [*Ye have no reward of your Father which is in Heaven*] or [*they have their reward*] here, and so none behind in another world. 2. A resolution before-hand, never to make my good deed more publick than the circumstances necessarily attending the present occasion extort from me. If I doe every good deed in the season and place that God represents the object to be, let him alone to provide for his own glory that is to rise from it; and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my light shine before men. Therefore, I say, the second means will be, a resolution not to make my good action more publick than it needs must, as by blowing a Trumpet, or using any means proportionable to that, though in a lower degree, to call mens eyes toward me; or to doe what I doe (on purpose and by choice) in the market-place or street, or places of publick meeting and concourse, (for so the word rendred *Synagogue* signifies.) But, 3. rather on the other side, if I find that humour of vanity getting in upon me, to labour for the greatest secrecy imaginable, (for that is meant by that high phrase of [*not letting the left hand know what the right hand doeth*]) which, by the way, gives also a very usefull advertisement for our direction in dispensing of alms: Not to doe them so much to the Beggar in the street, (who, 1. is here (by accident) literally forbidden, *vers. 2.* [*not in the streets,*] and, 2. for the most part is a disorderly walker, and not the fittest object of such charity, (relief of his wants, without requiring his labour, being the

*in Catechism
2nd.*

nourish-

nourishing his idleness;) and withall, 3. the publickness and openness which is necessary to the giving to him, is most usefull and instrumental to our vain-glory;) as to the poor labourer in secret, the House-keeper that comes not abroad, and yet needs aid and relief most truly, to support the burthen of a numerous hungry family, and withall cannot be any temptation to our vain-glorious humour, at least, is not so probably as the other. 4. The contemplation of the reward that attends my contempt of the praise of men, a thousand times more, even in kind, than that which the vain man attends to; to wit, to be praised of God openly before Men and Angels, in a full Quire, all looking upon us and applauding (whereas a few spectators of sinfull men is all that can here be compassed:;) and not onely being praised, but rewarded also. And to fortifie you better, you may observe, 5. that no person that receives the praise of men with any guile, is ordinarily able so to carry it, but it shall be discerned by those that are long near him; and when it is discerned, it is a quality generally looked on in others with so much contempt by all men, even by those that are guilty of it, that it really takes off more from the reputation of the best performances than any one ordinary vice can do: And then the less this is discerned by the person himself, the more unhappy are the fruits of it to him, and he yet the more mean, as he that thinks he is admired by all, and is deceived in it. This, as it is prodigiously true in a mere *animal gloria*, excessively taken with this pleasure, so it is proportionably in any other, that being so in a less degree, is yet too far so as to be discerned; and if by careful concealing (without mortifying) the humour, it be not universally discerned, yet still those that do discern it, which generally are the wise, and also the most censorious (whose discerning it is of most concernment) will accordingly judge of him. And if particular care be not taken of this, this humour will be the most contrary to the good

gained of which God is so desirous, and the presence of him, and
 1100b

end which alone is pretended to make it pardonable, and the most destructive of it of any thing.

S. I conceive you have now gone through the first of the three things, and fully satisfied all my scruples: God grant my obedience and practice, and observation of your directions may be as perfectly complete, and impartial, sincere, and universal. I shall call you now to proceed to the second; beginning at the 5th, and extending to the 16 vers. In all which I expect what you will observe unto me.

Sect. II. C. The same general parts that before; a Duty of Prayer. supposed, and a double Caution interposed. The Duty supposed is Prayer; that great prime branch of the worship of God, required of all that acknowledge God to be God, and most reasonable for all that acknowledge, 1. the World to be ruled by his Providence; 2. themselves to have any need of his grace or pardon; or, 3. that hope for any reward from him in another world.

S. I shall desire your direction in divers particulars concerning this duty; And first, How many sorts of prayer are there?

The sorts of it.

C. There is first Prayer of the heart, and of the tongue. Prayer of the heart, when the Soul sighs out its desires unto God; and of the tongue added to that, which is then Vocal Prayer. 2. There is either publick or private Prayer. Publick of two sorts: First, in the Church; Secondly, in the Family. 1. In the Church, or meeting together of all that will join with us, called together by tolling of a Bell, &c. And this very usefull and necessary, 1. for the publick Testimony of our piety; 2. for the stirring up and inflaming of others; 3. for the making of those common publick requests wherein all that meet are concerned, (as for all men, the whole Church, the Rulers and Magistrates of that Community wherein we live, for pardon of sins, the gift of Grace, preservation from danger, and all other things that as fellow-members of a Church or State we may stand in need of;) 4. For the prevailing with God, (the union of so many hearts being most likely to prevail, and the presence of some godly, to bring down

down mercies on those others whose prayers for themselves have no promise to be heard) especially if performed by a consecrated person, whose office it is to draw nigh to God, i. e. to offer up prayers, &c. to him, and to be the Ambassadors and Messenger between God and Man: God's Ambassador to the people, in God's stead, beseeching them to be reconciled; and the peoples Ambassador to God, to offer up our requests for grace, for pardon, for mercies to him. Then 2. in the Family, which is a lesser Congregation, The Master or Father of which is to supply the place of the Priest (and to provide this spiritual food for all that are under his power and charge, as well as their corporal food) and to ask those things which in that relation (of members of the same family) are discerned to be most needfull for all there present. Then for private prayer, that is of two sorts again; either of Husband and Wife together, (who are, as it were, one flesh, and have many relations common to one another, and yet distinct and peculiar from all others) or of every Man and Woman, single or private, from all others, in the Closet, or other place of retiredness.

S. Having mentioned the sorts, you will please also to mention the parts of Prayer. The Parts.

C. Those are set down by St. Paul, 1 Tim. 2. 1. Supplications, Prayers, Intercessions, Giving of thanks. The (a) first (a) *Altores* seemeth to refer to Confession and acknowledgment of sin, and beseeching pardon for it. A necessary daily duty both in publick and private, for our selves and others; onely in private fit to be more distinct and particular, by way of enumeration of the kinds, and acts, and aggravating circumstances of sin. The (b) second is, the petitioning or requesting of all things necessary for our bodies or souls in all our capacities, either as single or double persons; as members of Families, of Kingdoms, of Christendom, of Mankind it self. The (c) third is the interceding or mediating for others, offering up prayers for Friends, for Enemies, for all Men, especially for our Lawfull Governours, Kings, and all that be in Authority, (b) *oratio*
xai.
(c) *intercessio*

(d) *in xpo* - *sta.* *thority, Spiritual or Civil. The (d) fourth is the* returning our acknowledgments to God for all benefits received by us or others: being bound by the rule of gratitude, to be mindfull of what we have received; by the rule of piety, to acknowledge God's hand in bestowing them; of charity, to be sensible of whatever good any part of mankind hath been partaker of from that great Spring of goodness, as well as our selves; and by all these to express all in our Prayers and addresses to Heaven.

S. My next enquiry must be, how often this duty must be performed?

The times.

C. This great duty, consisting of these so many parts, must be performed frequently by all and every Christian, without any slackning or intermitting of it; but how frequently, there is no precept in this place, or any other Scripture: which argues, that though the substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will offerings) to every Man's own conscience and prudence, as occasions and circumstances shall direct. Yet from the commands and examples of Scripture, some special directions we may take with us. As 1. That one day in seven is to be set apart for this purpose, (though not to be all spent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the Family, and in private; and that with more solemnity, than ordinary. 2. That other times, taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some notable benefits received, or on occasion of particular urgencies, &c. be by us solemnly observed also, according to the rule of the ancient Catholick, or of the present particular Church wherein we live, in like manner as the Jews observed their days appointed them by Law. 3. That no man omit to perform this duty, at least morning and evening, every day; this being solemnly required of the people of God, directed by the Law of piety to begin and close

close all with prayer (which the very Heathens could judge necessary) and being the least that can be meant by that precept of the Apostle, of *praying without ceasing, or continually*: Which is thought by many to extend no farther than in proportion to the * daily sacrifices among the Jews, which were constantly every morning and evening; but by none interpreted or conceived interpretable to any lower proportion. But then 4. the examples of holy men in Scripture do add unto this number, some more, some less. *David* in one place specifies the addition of a third, at *morning and at evening, and in noon-day will I pray, and that instantly*, i. e. in a fer, solemn, intense, earnest address, *Psal. 55. 17.* (and so *Daniel, Chap. 6. 10.*) and this of noon-day is the same with the 6th hour, which is a time of prayer, *Acts 10. 9.* used by *St. Peter*. Others again observed the 9th hour, i. e. about three of the clock in the afternoon, as *Peter* and *John, Acts. 3. 1.* which is there called an hour of Prayer, (it seems commonly observed) and by *going up to the Temple*, it is likely that publick prayers were used at that time, (or if not, it is clear it was to pour out private devotions) and this super-added to the former is a fourth time. And there is little doubt but that the third hour, i. e. nine in the morning, was an hour of prayer also, as will appear by *Acts 2. 1.* compared with *ver. 15.* and then that is a fifth time. And the evening prayer being answerable to the morning, and so used at six in the evening, as the other at six in the morning, the custome of godly men hath been to shut up the evening with a *compline*, or prayer at nine of the night, and so that is a sixth time. To which *David* seems to add a seventh, *Psal. 119. 164. seven times a day do I praise thee*: where praising being the fourth part of prayer, may be a denotation of the whole duty: although the truth is, the phrase *seven times* may possibly be taken not strictly to signify that number, but as a phrase or form of speech to denote frequency. These directions put together, (and pondered and compared with the leisure that every man hath from the duties of

* *David* α
Παλαισμο
Exod. 29. 42.
See Eccles.
45. 14.
καθημέριον
αληθως
διν

his

his calling, and with the great invaluable benefits of prayer, and with the power of importunity, *i.e.* frequent coming to God in prayer, acknowledged by Christ, and with the concernence of those things which we may ask and obtain by prayer, (above most other things which we spend a great part of our time on) and with the reasonableness of giving God a liberal portion out of our time, as well as our estates, who hath allowed us so much besides to our own uses) will be very helpfull to any that will judge discreetly what is to be done in this business; and then still you must add this resolution, that what is well-done, and well-weighed for circumstances, being for the substance a duty commanded, the more of it is performed, it will be the more acceptable to God.

The forms.

S. From these scruples satisfied, give me leave to proceed to another: What kind of forms my prayers may, or must be presented in.

The lawfulness of Set-forms.

*C. In this there are two questions couched. 1. Whether any set-form be lawfull to be used. 2. If it be, Whether any other may be used. And then, what directions may be had for that. To the first I answer positively, That set-forms of Prayer are lawfull, both as the word [set] signifies premeditate limited forms, as opposed to extemporary, and as it signifies prescribed, and for some occasions and uses commanded. That it is lawfull to use a set determinate form of words, either written or fastned in our memory, is apparent both by the example of Christ, who in St. Luke bids us *when we pray, say, Our Father, &c.* (not onely pray after this pattern, as the words in St. Matthew may be interpreted; but use these very words, *When you pray, say, Our Father, &c. Luke 11. 2.*) and of John Baptist, who taught his disciples to pray in some form, though we know not what it is, *Luke 11. 1.* as also of the Priests under the Law, by God's appointment, that used a set-form of blessing the people, *Numb. 6. 24.* and of our Saviour himself, who used a part (if not the whole) of the 22 Psalm upon the Cross, *My God, my God, why hast thou forsaken me, &c.* and of the Church of*

of the Jews, and Christian Churches through all times, who have had their Liturgies, as ways and forms of serving God publickly, and as means to preserve the true Religion from all corruptions in Doctrine. And to these Arguments may be added one more, of common observation, That even when the Minister (or whosoever is the mouth of the rest) prayeth, though in a form of his own present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as stinted a form as if what the Minister prays were read out of a Book, or dictated by his memory. That it is also lawfull to use a *set* (as that signifies a *prescribed*) form of prayer, is as apparent, 1. By Christ's prescribing one, which he would not sure have done, if it had not been lawfull to have used it being prescribed; and so also 2. by the other examples mentioned, which are most of them prescriptions; 3. by the no objection against the use of them; for sure if it be lawfull to use them, it is lawfull to prescribe them at some time, and for some uses, (for that a thing in it self acknowledged and proved to be lawfull, should by being commanded by lawfull authority become unlawful, is very unreasonable, unless lawfull Magistrates be the onely unlawful things) and at other times to use other liberty is not forbidden, and so hereby there is not any invasion or tyranny used upon our Christian liberty; 4. by the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinencies of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as in which they may with understanding go along with the Minister, and by the help of their memory the most ignorant may carry them away for his private use, and generally those that want such helps, are by this means afforded them; and lastly, by the consideration of this one special farther advantage of them, *viz.* that by means of prescribed Liturgies, the unity of Faith and Charity is much preserved.

S. Wall

Of other un-
prescribed
Forms.

S. Well then, supposing these Set-forms to be lawfull in themselves, and lawfull to be prescribed, another question you taught me to ask, Whether any other may be used but such?

C. Yes doubtless: For the Church being obeyed in the observance of the prescribed Liturgy in publick, permits sometimes (and upon special incidental occasions prescribes) other forms in the Publick congregation, so it be done prudently, and piously, and reverently, and to edification; and so also in the family, or in visitation of the sick, if the particular condition of one or other do require it: and in private, in the Closet, it is not supposed by our Church but that every one may ask his own wants in what form of words he shall think fit; which that he may doe fitly and reverently, it will not be amiss for him to acquaint himself with the severall addresses to God, which the *Book of Psalms*, and other parts of holy Writ, and all other helps of devotion will afford him, either to use as he finds them fit for the present purpose, or by those patterns to direct and prepare himself to doe the like.

The qualification of
Prayer.
In the Person.

S. What qualifications be required in our prayers to make them acceptable to God, or prevalent with him?

C. Three sorts of qualifications. One in the person that prayeth; and that is, that he lift up clean hands without wrath or doubting. 1. That he be purified from all wilfull sin, bring not any unmortified wickedness with him for God to patronize. 2. That he have charity to his brethren, and humillity; the two contraries to wrath. 3. That he come with confidence to God's throne, assuredly believing that if he ask what he ought, and what God hath not decreed against, God will grant it him either in kind, or by giving him that which is better for him. For this a Christian is bound to believe, that God is the bearer of prayers, that they which ask shall have: onely this with these limitations, unless God by his all-seeing eye judge somewhat else better for us, or by some particular decree hath determined the contrary; as when the destruction of a Nation is determined, then though Noah, Daniel and Job, intercede for it, they shall onely save themselves, but not the Nation.

S. What

S. What sort of qualifications is there?

C. In the prayer it self. As, 1. That the matter of ^{In the Prayer} it be justifiable, such things as God hath promised to ^{cr.} give his children: or when that is doubtfull whether it be such or no, then with submission to his wisdom as well as his will, if he seeth it best for us, and not otherwise. 2. That the things that belong to our souls, and wherein God may most be honoured, and our neighbour benefited, be most and primarily desired. 3. Zeal or fervency. 4. Attention, as it is contrary to wandring idle thoughts; which (though they are very apt still to interpose, and no hope ever to be wholly without them, yet) must be laboured against, and by the use of all means probable repelled, and pardon for them asked solemnly of God. 5. Constancy and perseverance in asking, commended to us by the parable of the importunate Widow. 6. The use of such bodily reverence, such gestures and postures as may both help to inflame our zeal, and be a fit companion of our spiritual worship. And, 7. sometimes adding to our prayers vows of voluntary oblations, after the example of *Jacob*, *If God*, &c. and those either when we pray to receive any special mercy from God, as *Jacob* did; or by way ^{Gen. 28. 20.} of gratitude and acknowledgment to God when we have received them.

S. What is the third sort of qualifications?

C. Those that are to follow our prayers, 1. Observation of God's returns to our prayers; and in that of God's gracious providence in denying what would have been less fit, and granting that that is more. ^{Those that must follow our prayers.} 2. Returning him the thanks, and the glory of all his grants and denials. 3. Considering and setting a value on this great unparallel'd dignity and prerogative of a Christian, in talking and conversing, and prevailing with God; no difficulty of access, no doubt of acceptance. 4. Raising from his mercies a stock and treasure of confidence for the future, together with a love of him; and by his denials, learning to make fitter addresses the next time. 5. Expressing our gratitude for his mercies by our acts of charity and ^R bounty.

bounty to our brethren that ask of us, or need our aid, and, in case of precedent vow, paying that which we have vowed.

The Cautions.

S. If there be nothing else which you will add concerning the Duty supposed, be pleased to proceed to the Cautions interposed in it.

Of vain-glory.

C. The first of them is common with that in the matter of almsgiving, that the desire to be seen or praised of men for our piety do not interpose in our devotions: to that purpose, that it be not done in common Assemblies, (meaning thereby not the Church, or publick assembling to that purpose in the house of God, as the word *Synagogues* might seem to import, but any place of publick view, where men use to be Spectatours) nor in the corners of streets, i. e. places chosen on purpose as most conspicuous, (for he that is in the corner of streets is seen by all in either street;) but that our private prayers (which peculiarly are here spoken of) be as private as may be, in the Closet, and the door shut; and, as near as we can, no eye but that of Heaven admitted to behold us. For if, in a duty wherein God is so nearly concerned by way of honour, and our selves both in duty and for the obtaining our needs, we can take in so poor an accession as the consideration and desire of the praise of men, it is most just that that should be our reward; and no other expected from God for us.

* Cum 70-
2-11.

S. What is the second Caution?

Of vain repetitions.

C. That we use not vain repetitions.

S. What is meant by that phrase?

Βασιλίσσα.

C. The word in Greek is a proverbial word, referring to a person whose name was *Battus*; and a fault that he was observed to be guilty of; which, seeing it is now uncertain what it was, we shall best guess of by the context here, particularly by the Reasons that are here annexed to the Cautions; 1. Because by this we shall be like the Heathens, who think to be heard for their much speaking. 2. Because we shall be like them in thinking that our many words help God to understand our meaning, which he knows before we begin to pray. By which it is first plain, That

That all repetition in Prayer is not forbidden, because all such is not against either of those reasons; and withall, because both *David* in his *Psalms* (particularly, *Psal.* 136.) and *Christ* in his *Agony* used the same words in prayer many times. 2. That the thing here forbidden is somewhat that the *Heathens* were guilty of, as before the *Hypocrites* were of the vain-glory. 3. That the thing most probably to be fixt on is this, the tumbling out of a many insignificant words, (as the *Heathen Tragedies* express their manner) or the same words over and over again, not out of fervency of mind, but to lengthen out the prayer as long as they can, counting this length of words a good equality, or that that makes it either more powerfull or more acceptable with God; which indeed was the peculiar fault of the *Gentiles*, the *Jews* rather using conciseness and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther than either the necessity of our several wants or the fervency of our zeal requires, or than may tend to the inflaming of our zeal, is not acceptable to God, or like to prevail with him; but rather to doe the contrary; if it be affected by us: which is farther evidenced by the manner of that prayer which is here by *Christ* commended to us, as a pattern and form of ours to be ruled and directed by, *Our Father*, &c. a very concise and short prayer.

S. Being by our Saviour's speech and our progress (in attendance thereon) fallen upon the Lord's Prayer, though I have formerly in the explication of our Church Catechism learnt somewhat of the understanding of it; yet it being a prayer of such special weight and difficulty, I shall again desire your particular directions for the understanding of every part and branch of it distinctly. And first, Is there any thing that from the general fabrick of the words you would observe to me?

G. Yes, this one thing, that our first and chief care ought to be the glory of God, advancement of his Kingdom, and obedience to his will; i. e. the setting up God in that excellence that belongs to him; which is the sum of the three first Petitions: And

then after that, the care of our selves, and those things wherein we are most concerned; the sum of the three latter. To which if we annex the Doxology [*for thine is the Kingdom, &c.*] which is the reflecting on God's glory again, the observation will be enlarged, that the Glory of God, &c. ought to be our first and last care; and all that is good to our selves, taken in onely as it may best consist with that on each side enclosed and bounded and limited with it. Just as we read of the Liturgy used by the Jews, that of the eighteen prayers used in it, the three first and the three last concerned God; and the rest between themselves and their own wants. But the truth is, the ancient Greek Copies have not those words of Doxology, and there is reason to think that they came in out of the Liturgies of the Greek Church; where (as now in many places) the custome was, when the Lord's Prayer had been recited by the Presbyter, for the People to answer by way of Doxology, (as after the reading of every Psalm a [*Glory be to the Father*] &c.) *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*

S. Please you then to enter on the particular survey of this Prayer. Where first occurs the title which we bestow on God in it, which I already conceive as a means to raise up our hearts to him, and a ground of confidence that he can and will bear our prayers. But what is the particular importance of it?

Our Father.

C. First, That we look on God as children on a father, with all reverence, and love, and gratitude, as on him who is, 1. our Creatour, and Father of our Being; 2. more particularly set out to us in that relation than to any other sort of creatures (as Plato said, God was a * Maker of other things, but a † Father of men.) Secondly, That all the acts of a father on earth are by him performed to us, but in a far higher and more excellent degree, as far as Heaven is above Earth. Such are, 1. *His begetting us anew to a lively hope*, i. e. his giving us his Spirit, the principle of spiritual and celestial life: 2. *His continuance of assisting grace to preserve what he hath begotten*: 3. *His, first, preventing, secondly, exciting,*

* *ποιητής.*

† *πατήρ.*

ting, and thirdly, illuminating grace, as a kind of education to our Souls: 4. His providing an inheritance for us in another world, not by the death of the Father, but by the purchase of the Son, to be instated on us at our death; (which is the coming out of our nonage, as it were.) And (besides all this, wherein he is a Father to our souls and spirits) many, nay, all kind of paternal acts to our very bodies, which we owe more to him than to our earthly parents who begat them; as also the feeding, preserving, maintaining, adorning and at last crowning of them. Thirdly, By this title, and in it that particle [*Our*] we, 1. signifie our belief of God's free bounty and fatherly respect to all our kind, and that we labour not to ingross or inclose it to our selves; 2. we extend our prayers to them as well as to our selves; 3. we express our faith, and reliance, and total plenary dependence on him as ours, and without whom we can hope nothing; 4. by the adjoyning of this title [*which art in heaven*] we celebrate his infinity, immensity, all-sufficiency, and all the rest of his Attributes, whereby he differs from our fathers on earth, i. e. from men, and the honourablest of creatures.

S. *From the title you may please to descend to the Petitions; and first to those which concern God, of which (all together) if you would teach me any thing, I shall be ready to receive it.*

C. I shall from thence onely trouble you with this, That the form of wish rather than prayer retained in all those three, different from the style of the three latter, doth contain under it a silent prayer to God, to take the means or way of performing this into his own hands; and by his grace or providence, or however he shall see fit, to take care that by us, and all mankind, *His name may be hallowed, His Kingdom may come, His will be done, &c.*

S. *What is meant by the first Petition, [Hallowed be thy name?] and first, what by God's Name?*

C. By his name is meant himself; God in his essence and attributes, and all things that have peculiar relation to him: It being an ordinary Hebraism that [** thing*] and [*word*] [*† doing*] and [*speaking*]

Hallowed be thy Name.

* *πρὸς τὸν Θεόν* &
ἡμᾶς.
† *ἐκ τῆς οὐ-*
ρανόθεν.

* כְּאֵין שְׁמוֹ
 & לוֹמַר.
 † שְׁמוֹ מִן הַשָּׁמַיִם
 & אֱלֹהִים.

[* being called] and [being] [† name] and [essence]
 (as [his name shall be called Wonderful,] i. e. he shall be
 a Wonderful one) should be taken promiscuously
 the one for the other.

S. What is meant by hallowing ?

שְׁקִיף*

C. The * Hebrew word, or Syriack dialect, in which Christ delivered it, signifies to *separate from vulgar common use*, to use in a *separate manner*, with that reverence and respect that is not allowed to any thing else; in that notion that holy is opposed to common or profane. Thus is God hallowed when he is used with a reverence peculiar to him above all other things; when such power, majesty, dominion, goodness, &c. are attributed to him that are competent to nothing else. Thus is his *Name hallowed* when it is reverently handled; his Word or Scripture, when weighed with Humility, received with Faith, as the infallible Fountain of all saving truth, applied to our Souls, and the Souls of our hearers, as the instruments designed to our endless good, the *power of God ordained to Salvation*. Thus is his House consecrated to his service; his Priests designed to wait on him and officiate; the Revenues of the Church inflated on God for the maintenance of his lot or Clergy; the first day of the week among us (as among the Jews the last) set apart for the worshipping of God publicly and solemnly. And every of these is hallowed when it is thus according to the design used separately, when none of these mounds (to fence each) are broken down, but all preserved from the inroad of sacrilegious profaners.

S. Having explained the single terms, what is now the meaning of the complex, or Petition?

C. I pray to God that he will be pleased, by his grace poured into my heart, and the hearts of all men, and by the dispensation of his gracious providence, to work all our hearts to such a reverence, and awe, and separate respect unto Him, his Majesty, his Attributes, his Works of Grace, his Name, his Word, his Day, his Ministers, his consecrated Gifts, (the Patrimony of the Church devolved from him upon

upon the Ministers thereof) that the sins of sacrilege and profaneness and idolatry, and irreverence, and indevotion, &c. may be turned out of the world; and the contrary virtues of Christian piety and reverence and devotion set up and flourish among us.

S. O Blessed Father, Thus be thy Name hallowed by me and all mankind.

Please you now to proceed to the second, [Thy Kingdom come] And first, what is meant by God's Kingdom? Thy Kingdom comes.

C. The exercise of Christ's spiritual Regal Power in the hearts of all his servants and Subjects, or Disciples, that give up their names unto him, 1. here in this imperfect Kingdom of Grace, where the mortifying of every unruly affection is the erecting of a throne for Christ; much more the uniform obedience of a whole world of humble, pious, meek, peaceable, charitable Christians, when God by the power of his grace shall be pleased to new-form and mould the universality of Christians into the temper of his Christ; which though we know not whether it will ever be, yet it well becomes us to endeavour and pray for it: 2. In the great final doom of all enemies, and crowning of all Saints, which shall be attended with a Kingdom which shall have no end, Christ giving up the Kingdom to his Father, and all his Saints being taken in to reign with him for ever,

S. What do you mean by praying that this Kingdom of God may come?

C. I pray that God by his grace inspired into my heart, and the hearts of all men, and by his blessed disposal of all things below, will so begin to set up his Kingdom in our hearts immediately, so weaken the power of the adversary and the malice of opposers, that it may by degrees flourish daily encrease: and that all other things which are in his purpose may be orderly completed; till at last this mortal compounded Kingdom which hath so much mixture of infirmity and sin and rebellion in it, be turned into a Kingdom of perfect holiness and immortality.

S. Come Lord Jesus, come quickly into thy Kingdom of Grace here, for the illuminating and preventing, for the purging and cleansing, for the regenerating and sanctifying of our Souls, for the bestowing on us that precious blessed grace of perseverance, and in the Kingdom of thy glory, for the perfecting and accomplishing of us hereafter.

Thy will be done.

Proceed we to the third Petition, [Thy will be done on Earth as it is in Heaven] What is meant by God's will?

C. His commands whatsoever they are, but especially those which are delivered to us in the Gospel by Christ.

S. How is his will done in Heaven?

C. It is performed by the Angels, who are his ministering spirits, doing those things in the governing of the world below, and of every of us, which he appointeth them to doe. And this which they are thus appointed, they doe willingly, chearfully, speedily, and without neglecting any part of it.

S. What do you mean by the doing it on Earth?

C. The obedience of all men here below.

S. What then is the full importance of the whole Petition?

C. We pray to God that he will so inspire his grace into all our hearts, and so direct us by his providence, and assist us to performance, that we may obey him in all his commands here on earth willingly, readily, chearfully, speedily, impartially, (or sincerely, without indulging our selves to any kind of sin in the omission of any part of our duty to him) as his Angels daily obey his commands in Heaven.

S. Blessed Lord, give us this grace to will, and assist us to perform.

From the Petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God, we are nearly concerned also.

C. It is true in some kind, but not so immediately and particularly as in the latter three; of which one thing you may observe in general, which yet I cannot conveniently declare to you, till I have explained to you the particulars.

S. Be

S. Be pleased then to do that, and first in the former of them [give us this day our daily bread] to tell me what it means by Daily bread.

C. By Bread is meant all the necessities of life. By [daily] somewhat which the word in English doth not distinctly signify, yet well enough expresseth the sense of it. For thus it is, The word in Greek may come from a word which signifies * the day approaching, whether that be the now instant day, or else the morrow, that is (in the Scripture-sense of the † Hebrew answerable to it) the future, the remainder of our lives, how long or short soever it is, (which time, because it is uncertain, men ordinarily make this an excuse for their covetousness, that they may lay up for their age, and so the older they are, they grow the more covetous.) If we fetch the word rendered [daily] from hence, it will then denote so much as shall be sufficient or proportionable for the * future, or remainder of our lives, which in our prayers we beseech God to take into his care, and to distribute unto us *this day*, that is, (as St. Luke interprets it) † daily, or day by day. Another way there is of deducing the word which we render [daily] so that it shall signify that which is agreeable or fit for my * being or subsistence; not so as to restrain it to the lowest proportion with which a man can subsist or live, but that which is † agreeable to his condition taken with all its circumstances, for that is it which is called his being; and then it will be exactly agreeable to Solomon's prayer for food convenient for him. And so in either sense the prime importance of this Petition is, Lord, give us day by day that which shall be sufficient for the remainder of our lives,

Give us this day our daily Bread.

† *Emison*, and so also rendered *imav* *χρῖς*, Deut. 32. 29.

* *Emison*, † *TD*, and so also rendered *imav* *χρῖς*, Deut. 32. 29.

* *Emison*, *imav*, *χρῖς*, Phavor. *imison* *τοῦ*, the future events of things, as opposed to *παρῶν*, the present. Nicoph. Basil. *δῆμι*. † *τοῦ* *καθ'* *ἡμέραν*. * *im* *τιῶν* *ἡμέραν*. † *imison* *τοῦ* *προς* *ἡμῶν* *ἡμέραν* *ἡμῶν* *ἡμέραν*. *ζωῆς*, Phavor. others

Panis dimensis nostri,

S. You said this was the prime importance of it, which seemed to imply that there was another; What is that?

C. The most obvious and natural sense I call the prime sense, because the words do first yield it: that is, (as I told you) all that belongs to the bodily necessities of this life, food and raiment: but a secondary

dary sense there is, which though the word yield but in the second place, yet is a more weighty considerable sense, to wit, as *Bread* imports in a spiritual acception the food of the Soul, the grace of God, without which the Soul can as little sustain it self as the body without food; and then the *daily Bread* is that measure of continual grace which will suffice for the remainder of our warfare here, which we beseech God day by day to bestow upon us, to assist and uphold us in all our wants, and refer the care thereof unto God, who, we are confident, *careth for us*.

S. I beseech God thus to care for us all, and give us day by day, for the remainder of our lives, all things necessary for our Souls and bodies.

Forgive us
our trespass-
ses.

You may now please to proceed to the next, i. e. the fifth Petition, [Forgive us our trespasses as we forgive them that trespass against us.]

* ὁφειλόμενα
τα.

c. There will be little difficulty found in that. To forgive, is to absolve, pardon, free from punishment; and the word *trespasses* signifies all manner of offences against God: the word in Greek is * *debts*, which is a Syriack expression to signify *sins*. And it seems to be thus occasioned, every man is bound to perfect, exact obedience to God by the condition of the first Covenant, and that under an heavy penalty, if he fail: He then, which hath so failed, is thus God's debtour to punishment; which if it be not forgiven him, Satan, God's Officer will fetch out a Writ against him, cast him into prison, and there leave him (till he hath paid the uttermost, i. e. eternally. We therefore pray to God to remit these *debts* of ours, the payment of which would go so deep with us. And whereas we add [as we forgive them, &c.] that is only a mention of a qualification in us (made necessary by Christ, to make us capable of that remission of God's) and as an Argument to enforce that grant, by professing our selves freely to pardon all those that by any injuries done to us are become our debtours, i. e. might justly in strict law be by us prosecuted to punishment.

As we for-
give.

S. Lord,

S. Lord, grant us all this free pardon through the satisfaction of Jesus Christ, for all our sins; and give us grace thus to forgive all others that have injured us, as freely as we hope for pardon from our God.

I shall lead you to the last Petition, which seems to be made up of two members; [lead us not into temptation, but deliver us from all evil.] *What is meant by temptation first, then by God's leading into it?* Lead us not into temptation.

C. By temptation is meant any allurements of pleasure or profit, or determent of danger or evil, which may bring me to fall into any sin. [To enter into such temptation] (as Matt. 26. 41. the phrase is used) signifies so to be involved with either of these that I cannot get out. * To make to enter, or to bring, or to lead into it, (which are all one) is to occasion our thus entering, or being involved: which God may do by leaving us, or by withdrawing his grace. So that the meaning of this Petition is, not, that God would not permit us to be tempted, (which is the lot of all, especially the most godly men, Jam. 1. 2, 3.) but that he will not so forsake or leave us to our selves, so destitute, and withdraw his grace, so deliver us up (in time of temptation; either through prosperity or adversity, or Satan's assaults) that we be not able to extricate ourselves, that he will not leave us to be overcome by temptation; for so [to be tempted] Gal. 6. 1. signifies, the word being of a real passive signification, (of which nature there be many in the New Testament) and so noting the being overtaken also, the being ensnared by sin, wrought on by temptation: for the possibility of that onely is it, the consideration of which will move us to restore such as be already overtaken, which is the subject of that verse.

S. Lord, do not thou thus leave or forsake us in time of temptation, so far as that we be overcome by it.

But what is the importance of the other member of the Petition?

C. The former was onely negative, for not bringing us to this great hazard by forsaking or destituting us; the latter is positive, for deliverance from temptation, Deliver us from evil.

temptation, not again from falling into it, but from being overcome by it: which God may doe by either of these ways, 1. by giving us a proportionate measure of strength or grace to bear it and move under it, how heavy soever the pressure be; or 2. by tempering the temptation to our strength, and not permitting the assault to be over-heavy. And that God will doe this (by which of these means he pleases) and deliver us from the power or hurt of temptation, (which then onely becomes evil when we are overcome by it) is the sum of that second part of the last Petition, *Deliver us from evil, or out of evil*: whether by that we mean the evil one, Satan, the Artificer and designer and improver of temptations; or the temptation it self, either that of our own lust, or the world, and enemies of piety.

S. Lord, be thou thus seasonably pleased to rescue and deliver us (when we should otherwise surely be overcome) by the power and assistance of thy mighty grace.

I now remember you told me one thing would be observable from the general view of these three Petitions, which having now explained them, it will be seasonable to afford me.

C. It is this; the order wherein God is wont to dispense his spiritual gifts unto us, by the order wherein Christ directed us to petition them. Thus, God 1. gives grace to Sanctifie (that *Manna* from Heaven, that *Bread of Life*, without which we are not able to live to God:) 2. He pardons sins to them that are thus fitly qualified to receive his pardon. 3. He assisteth and upholds from falling into sin, i.e. He first Sanctifieth, secondly, Justifieth, thirdly, gives Grace to persevere. And in this order we must desire and pray for these several degrees of Grace.

The Doxology.

S. What now have you to add concerning the Doxology added to these Petitions?

C. This, that whether it were delivered by Christ, (and taken either out of David's form, 1 Chron. 21. 9. 11. or out of the ancient forms of the Jews) or whether it were by after-copies annexed out of the Liturgies of the ancient Greek Church, it is a very fit form of acknowledgment to God to enforce the granting

granting of the Petitions; especially those three which respect God; thus, [*Thy Kingdom come*] for [*Thine is the Kingdom*]; [*Thy will be done*] for [*Thine is the Power*]; [*Hallowed be thy Name*] for [*Thine is the Glory*] for ever and ever. The first of these is the acknowledgment of God's Dominion due to him over the world; and is not (nor can be) said in earnest by any but those that resign up their Souls for him alone to reign in, as the sole Prince and Monarch of their Souls: he that retains one rebel-lust out of God's obedience, doth mock him when he repeats those words. The second is the acknowledgment of God's Omnipotency and All-sufficiency, as the Fountain of all that grace and strength we beg for; and he that cannot rely on him for all that is necessary for this life and another, doth reproach him when he saith, *Thine is the Power*. The third acknowledgeth the thanks, the honour, the glory of all we are or have, to be due to him from whom all is received; and he that can impute any thing to himself as his own acquisition, can never be thought in earnest, when he saith [*Thine is the glory*]. The *Amen* that concludes, is but a solemn style of the Jewish first, and then Christian Church; either noting the faith of him that prays, and confides, that what he here prays for, shall be granted; or onely a recollection of all that is before prayed for by the speaker (by which all that are present, use to make themselves partakers of the severals, and to express their joyning in each with him) [*So be it*]. Answerable to what is at length in our Litany [*We beseech thee, to hear us good Lord*].

Thine is the Kingdom.

The power.

And the glory.

Amen.

S. I perceive after the recitation of this Prayer, one appendage there is which cometh in as it were in a parenthesis, before our Saviour proceeds to the next matter. [For if we forgive men their trespasses, &c. ver. 14, 15.] What is the meaning of that?

C. It is a returning by way of review, or giving a reason of one passage in the former Prayer, (and but one, as if that were the most hugely important of any) to wit, why those words [*as we forgive them*

Prayer for pardon obligeth to forgive.

that

that trespass against us] were interposed; namely, because in God's forgiving of us, he hath a peculiar respect to our free pardon and forgiving of other men; as appears by the parable, *Matth. 18. 35.* where he that had his debt forgiven him by the King, yet going out and challenging his fellow-servant, and exacting payment from him, hath the former forgiven debt most sadly brought upon him again; and this applied there (*Vers. 35.*) particularly by Christ to every of us, who from our hearts forgive not our brethren their trespasses. And therefore whosoever prayeth for forgiveness in this prayer, doth not onely oblige himself to forgive all others, but he doth even curse, and bring down imprecations upon himself, and desire God in effect never to pardon him, if he be not thus qualified by pardoning of others. It will therefore be most absolutely necessary for every man that takes this prayer into his mouth, first to put all malice, desire of revenge, or grudge out of his heart; or else his prayer shall be turned into a curse to him: and that is the importance of this passage.

S. You have passed through the second period of this Chapter, the mighty duty of Prayer, together with the cautions and directions belonging to it. Let us now by your leave advance to the third, reaching through the next three Verses, 16, 17, 18.

Se&. III. Moreover, when thou fastest, &c. Where first, I pray, Of Fasting. what is the importance of the phrase [Moreover] because that was not formerly used in the second of the three?

C. It first noteth this duty not to be so ordinarily and frequently taken notice of as the former, (and therefore a note of remark is prefixt to it.) Secondly, that this is also a duty necessary to be superadded to the practice of the other two, if we will be Disciples of Christ; it being a part of the worship of God also, especially when it cometh in conjunction with them.

S. Well then, I shall presume you will continue the same method of handling this which in the former two you have observed; by taking notice of, 1. a duty supposed, 2. a caution interposed. I shall desire to receive first what you will recommend unto me for the Duty which is here supposed, [thou when

when thou fastest.] What kind of fasting is here spoken of?

C. Not the solemn prescribed Fasts of the Jews, (for those were not to be concealed or dissimbled) such as the great day of expiation, called the *Fest* which God hath chosen (described, *Isaiah* 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath-day, but both there and *Lev.* 16. 31. and 23. 32. and *Nam.* 29. 7. most clearly belong to that day of expiation;) nor those other three added to that under the time of the second Temple: but days of private Fasting, that every one prescribed themselves as free-will offerings, some once, some twice, some oftner, every week, denying themselves their lawfull ordinary food, commonly not eating till the going down of the Sun, and then very moderately also. Which exercise, as Christ dislikes not, but rather approveth it by his mention here; so he desires to free and rescue it from the vain-glorious design of Pharisaical Hypocrites in the using of it. But before you will be well capable of hearing and assenting to your duty in this of Fasting, or denying your self your lawfull food, it will be necessary by way of preparative, for you to know your duty in respect of sobriety; or what eating or drinking (abstracted from the super-addition of this duty of Fasting) is lawfull for Christians. For as he which is not advanced so far in the School of Nature as to observe rules of Justice, will scarce be a fit auditor of the doctrine of Almsgiving premised; so certainly he that hath not submitted himself to the rules of Sobriety, will be hardly brought to hear of Fasting: and besides, the truth is, that the unjust man's Alms will avail him little, and as little the Drunkard's or Glutton's fasts. And therefore it will not be amiss a while, before we proceed, to take in the consideration of this duty of Sobriety.

S. I acknowledge the reasonableness of the Proposal. What Of Sobriety. then do you mean by Sobriety?

C. That temperance in eating and drinking which (whatsoever may be said of it under the Old Testament

ment among the Jews, who being allured to the service of God (especially) with the representation of temporal promises, of plenty, &c. could not so fitly be interdicted the liberal use of meats and drinks, but might be allowed somewhat in that matter which is not allowable to Christians, at least might be so far permitted the exceeding of those strict terms of Sobriety without danger of the like punishment) is now strictly commanded Christians in the New Testament, and that under threat of damnation to him that frequently, or willingly and indulgently, offendeth herein. Thus 1 Cor. 6. 10. it is said of ** drunkards*, that they *shall not inherit the Kingdom of God*: Where the word is not to be restrained to those who drink to bestiality, to the depriving themselves of the use of their reason, that drink drunk, as we say; but belongs to all that drink wine or strong drink intemperately, though through their strength of brain they be not at present intoxicated by it. So Gal. 5. 21. among the works of the flesh, *which they that do shall not inherit the Kingdom of Heaven*, there is mention of *† drunkenness*, and revellings, or commessations, or excess in eating. So Rom. 13. 13. both are together forbidden; ** surfeits*, or excess in eating, and drunkenness, or excess in drinking. And so 1 Pet. 4. 3. *† Excess of wine, commessations and drinkings*. And on the other side is sobriety commanded, 1 Thess. 5. 6, 8. And Titus, Chap. 2. it is mentioned as a special design and end of the appearing of Christ, that we should be instructed to walk (justly, and piously, and) *sobriety in this present world*. The first of those three referring to our duty to our Neighbour, the second to our duty toward God, and that of sobriety to our duty toward our selves, (nothing tending more to the preservation of our selves than that; and nothing being more hurtfull and more unagreeable with that charity which we owe to our selves, our bodies as well as souls, than intemperance) and so in those three is the whole duty of Man comprized.

S. *How many sorts of excess in eating and drinking be there, to which Sobriety is opposed?* A. The

* μῆθυσσι,
(from μῆθυσ
strong or
sweet wine)
all one with
Vinosi, or
Vinolenti.

† μῆραι ἢ
κῶμοι.

* κῶμοι &
μῆραι.

† οἰνοφλυγί-
αι, κῶμοι,
πῆνη.

C. The excess is of two sorts: one in the quantity, when we eat or drink to the over-charging of the body; and the sobriety contrary to that, is the eating and drinking no more than agrees with the health and good temper of it, though we do allow our selves the pleasures and delights in choice of meats, &c. *Excess in eating and drinking of two sorts. In Quantity.* Another excess there is in the quality or delicacy of meats or drinks, and a studied care and pursuit of such as are thus most delightfull; and the sobriety contrary to this is, when we content our selves with that meat and drink which is necessary or usefull to the health and strength of our bodies, and neglect or despise all other delicacies. *Quality.*

S. Are both these kinds of excess condemned, and sobrieties commanded us Christians?

C. Some difference there is in this matter. The former of those excesses is so expressly forbidden, that he that useth it is excluded from the Kingdom of God, 1 Cor. 6. 10. Gal. 5. 21. And consequently the contrary sobriety is strictly commanded under that heavy penalty. But the second kind of excess is not so certainly and expressly forbidden, nor the contrary sobriety so distinctly and peremptorily commanded under penalty of exclusion from the Kingdom of Heaven, to him that useth that excess onely in the choice of meats that are most delicious. Yet because it is not improbable that the words in the original do belong and extend to quality as well as quantity, i. e. to excess in either, (and the * word used for drunkards and drunkenness, comes from the word that signifies † sweet as well as strong wine) and because there are two considerations which make this excess in the quality or delicacy to be unagreeable to the composition of the Evangelical rule of life, I cannot but say that this kind of sobriety is commanded also, and that the contrary habit to it deserves to be deemed a sin. ** uisum, † m.*

S. What be those two considerations?

C. 1. The hope of eternal life and endless spiritual joys; that are proposed to us in the New Testament; which if they be ever suffered to enter into and

Two considerations pertaining to the latter.

fill our hearts, will produce a disesteem and mean opinion, and in time a contempt and scorn, of all carnal delights and pleasures, will bring us to an *using* (the pleasant part as well as the profitable of) *the world as if we used it not*, and (so we may have food convenient for us) a not caring for any choice or superfluity, an abstaining purposely from all supervacaneous pleasure. The second consideration is the duty of charity and liberality to our poor brethren, required of us and recommended to us in the Gospel: In which, he that fares deliciously, and takes care (not onely for the preserving of the health and strength, but also) for the pleasing and entertaining of his palate, will surely be less able to discharge his duty; that supervacaneous pleasure bringing a superfluous expence and charge along with it. These two considerations make it very hardly separable from sin, for any man to allow himself this second kind of excess: Though I shall not be overforward to pronounce damnation on him that is guilty of it; 1. because I am not so sure that there is in the New Testament any particular direct immediate command against it; 2. because the vertue of sobriety, especially in this second sort, consists not in any one point indivisible (so that it should possibly be resolved that he that eateth this kind of meat sinneth not, and he that eateth any more delicious doth sin;) 3. because there is no certain rule by which to define delicious meats, that being most delicious to one which is less to another; 4. because indeed to a temperate healthy man the plainest and ordinarieſt meats are most delightfull and pleasing also. On which and the like reasons I shall not make haste to condemn or terrifie any man in this matter, nor tell him the abstaining from delicacies is by an expresse precept required of him; but onely mention to him these seven things. First, that it is a vile and unchristian thing to set the heart upon such mean carnal delights: Secondly, that what I can conveniently spare from my self, I should reserve for those that do or may want it: Thirdly, that there is excess in the quality as well

as quantity of meats and drinks; and that the excess in, or indulgence to the former is a most forcible provocation to the latter, which is acknowledged a damning sin: Fourthly, that a Christian may doe better to deny himself lawfull pleasures, than to doe all that is not unlawfull: Fifthly, that the end of eating and drinking is the preservation of health and strength, and not the delighting the palate: Sixthly, that though a well-tempered healthy man's appetite ordinarily demands those things that are fittest for him, and consequently in that case the satisfying the appetite may not be amiss, yet, 1. the appetite is oft in-temperate in its demands, oft demandeth this or that, which by some custome it hath been used to; and then that custome being equivalent to a disease sometimes, sometimes the authour of some real disease, that disease should be cured, and that appetite meantime not obeyed: 2. the appetite is tempted many times by the object, either really present, being set before us, or imaginarily, being represented by the fancy; and then the morion of the appetite is no argument of the meetness of satisfying it: Seventhly, that fasting (or abstinence wholly) is also a Christian duty to be used sometimes. And by these rules I shall leave any prudent and sincere Christian to direct himself in this matter, and desire him in the fear of God to be carefull that he offend not against that Christian necessary duty of sobriety in any kind.

S. But may not Feasting be lawfull now among us Christians, and so delicious sure? Of Feasting,

C. Feasting, as it is an expression of thanksgiving to God, and celebration of some act of his mercys; as it is an act of hospitality for the receiving and treating of others as well as our own family; as it is a means of preserving and encreasing mutual love and charity among men, is certainly now lawfull and commendable: But all these ends and uses may be provided for without luxury and delicacy, (onely variety perhaps will be usefull in sundry respects) and again without any man's overcharging himself, and therefore will never be an excuse or apology for

neither, and as for honest mirth and cheerfulness, it will not at all be provided for by immoderate or delicious eating or drinking, but rather hindered by it; raised tumultuously perhaps by that means for the present, but then apt to degenerate into scurrility, &c. and withal attended with bitterness in the stomach, with satiety and drowsiness, which is most contrary to it. In brief, the true Christian Feasting is when the poor and rich meet at the same common entertainment, and they that want partake of others plenty

* 1st Cor. 11. 21. *Every man his own supper.*] Where for one to be drunken, is to eat or drink excessively, is as great a solecism as for another to go away hungry.

Of Fasting. *I shall hope to lay that doctrine of sobriety to heart, and so to be in same measure qualified for that supererogation and superaddition of fasting, which occasioned this discourse. Which because you resolved to be a duty supposed in a Christian and acceptable to God under the Gospel, I must first desire the ground or reason of that affirmation.*

A duty. *on 1st Cor. 11. Because it is here in the same manner joynted with the two former, Almsgiving and Prayer, which are unquestionably such duties. 2. Because it is here promised a reward by Christ, if it be not blasted by vain glory. 3. Because it is foreseen by Christ to be that that men are apt to expect praise for among men. 4. Because Christ in other places approves, if not commands, the use of it; onely affirms the reason for his Disciples to fast, to be then not so agreeable, because the Bridegroom was with them, Matth. 9. 15. But when the Bridegroom should be taken away, i. e. after the death and departure of Christ, then shall they fast in those days. 5. Because Christ bringeth in the Pharisee boasting that he fasts twice in the week, and lays no manner of censure on him for so fasting, but onely for the pride in boasting of it, and (I remember) it is S. Chrysostome's direction, that we should onely avoid the Pharisee's pride, but not neglect his performance; as on the other, forsake the Publican's sins, and retain his humility. 6. Because it was prevalent with God (being joynted with Prayer) to the working*

of miracles, *Matth.* 17. 21. and so again probably, *Acts* 1. 14. for the obtaining the presence of the holy Ghost in a special manner, *Acts* 2. 1. and used by the Apostles before the Ordination of Ministers, *Acts* 13. 3. and 14. 23. 7. Because the performance of this is thought by *St. Paul* a sufficient occasion for a temporary parting of man and wife, *1 Cor.* 7. 5. which otherwise he would not advise; which signifies this to be an employment of weight among Christians. 8. Because it is mentioned by *St. Luke*, as a part of the worship of God, joyned with Prayer, in *Anna*, *Luke* 2. 37. of whom it is said, *That she departed not from the Temple, * serving, or worshipping, God in prayers and fastings, night and day;* of which, I conceive, this is the importance, That she constantly frequented the Temple at the hours of Prayer, (not that she dwelt or continued always there, for v. 38. there is mention of her coming thither) and used constant observations of fasting, and in so doing worshipt God. 9. Because *Cornelius* his vision, which brought him to Christianity, is mentioned to have been at a time of his fasting and praying. 10. Because of the many good ends and uses to which fasting is proper, and in respect of which it looks yet more like a Christian vertue than considered as a bare abstinence from a meal it doth.

S. What be those ends or uses?

C. 1. As an act of self-denial, which it is, when otherwise I would eat, but chuse rather to abstain, to perform this act of that which in general Christ requireth of his Disciples. 2. As an act of * revenge, which you find among the effects of godly sorrow, and parts of repentance, *2 Cor.* 7. 11. and such may fasting be, if on consideration of (and by way of punishment on) my former plenitude and luxury, I now think fit thus to punish my self. 3. As a means of expressing my humiliation for sin, in time of God's wrath lying upon a nation or any particular person, and for the averting of that wrath: to which fasting hath been always accounted very agreeable, and found to be very successfull, both in the Old Testa-

ment and in all stories of the Church. 4. As a means to fit any man the better for the performing the duty of Prayer as he ought. To which purpose he that doth not acknowledge its propriety of usefulness, is certainly a man of a strange making; much distant from the best sort of Christians, whose experience will sure commend it to him. 5. As a means to enable me to the performing of works of mercy, by giving that to the poor which is spared from my self, which therefore should be always observed in either publick or private fasts which we keep religiously, that we may never be the richer for what is thus spared, lest we seem (or be tempted) to fast for covetousness, as others do for strife, *Isa. 58.* To which purpose it is that you see here *Alms, and Prayer, and Fasting*, joyned together by Christ, not to be divided by Christ, not to be divided by us. If the meal we fast from bring any thing to our purses, it will not be accepted. For *Isai. 58.* the Fast which God hath chosen, or that which is acceptable to him, is said to be that, *when we break the bread to the hungry, &c.* 6. As a means to abate the desires and luxuriences of the flesh, and make the body more tractable and tame, and patient of receiving the dictates of Reason; and to subdue in it inclinations toward uncleanness, when those are likely to prove too strong for us. To which purpose that Fasting should be usefull, it will not be hard for any man to guess that considereth the cause of carnal desires in the body, and that old saying, That without *Ceres* and *Bacchus* (the Belly deities) *Venus*, or incontinent desires, grow cold.

S. Is all kind of Fasting then acceptable to God?

A. No certainly: To fast out of sorrow or mourning for the death of a friend is not so, (though not sinfull neither.) To fast to save the charges of eating, to be the better able or more at leisure to transact business of the world, is not so, (though again not sinfull.) And by these you will guess at some other kinds also. Yet you may mark still, that one thing there is in all fastings, to wit, self-denial, which though it is not by every one that fasteth

feth proposed as an end, yet if it be so proposed, by so doing that fast shall be acceptable to God.

S. I have yet one Objection against all which you have said in this matter, and it is this, That all this while you have not mentioned any command or precept of Fasting in the New Testament, and therefore do I not believe there is any such: and for the Old Testament, though there be a command for the observation of the great day of expiation every year, yet, first, that was onely obligatory to the Jews; secondly, it was a Publick Fast, and not pertinent to this place, which speaks of Private Fasts; thirdly, if it should be thought to concern us, yet being but once in the year, it would not be considerable. From all which, it being supposed that there is no precept now particularly obliging us Christians to fast, it may seem to follow, that fasting is not now acceptable to God.

An Objection against Fasting being a duty.

C. To your whole Objection I answer, 1. That there is no necessity of a precept of fasting, to assure us that it will be acceptable to God: there was no precept for voluntary oblations under the Law, (save onely a direction when they were offered, that they should not be offered maimed, &c. as here there is, that we should not blemish our fasting with desire of praise of men) and yet they were accepted; and many other evidences have been produced to prove the use of fasting to be acceptable to God, though not commanded. 2. Though there be no explicit command of fasting in the New Testament, yet from the nature and constitution of the Gospel it may be collected that there are in some cases some tacit commands of it: As when all degrees of uncleanness, all satisfying the desires of the flesh, are forbidden, save onely in lawfull matrimony, and no allowance of polygamy or concubines. To him that finds himself unable thus to live in conjugal chastity, the using of means which may help to it are tacitly commanded by God; and so consequently fasting, if that be the onely means left him (as many times it is.) And then, as to the Disciples that could not cast out that Devil which would not go out but by prayer and fasting it is accounted infidelity by Christ not to use that means, Mark 9. 19. so will it be the like unchristianity to him that will not use fasting when it is the only means left him.

Answered.

Asian sin in him that uses not this means, so necessary to so necessary an end. The same may be said in case the Magistrate under whom we live prescribes the observation of it, or whenever any man seeth it necessary, or very probable that he shall be hindered from the performing of some duty (which he owes to the glory of God, or edification of his brethren) unless he fast that day. Lastly, the case may be so set, that a man may discern himself able without any detriment to his health, or danger of shortning his life, &c. to use frequent fasting, and withall by that means much advance his spiritual ends, have greater vacancy for holy employments, greater store for works of mercy, &c. and then sure in this case the commands of praying and mercifulness will be also tacit commands of fasting. So that though there be not any particular explicit precept, obliging every man whatsoever under pain of sin to fast simply, thus, or thus often; yet tacit commands there may be to them that are by any of these circumstances fitted for it; and even to those that for the present are not, it will yet be fit to be considered and counted of as a duty that they may be concerned in; and that if in no other respect, yet in this, that they are Christians who aspire to an angelical life and invisible joys, and should therefore deny (and by that wean) themselves of those sensual, corporal pleasures of eating and drinking, so far as to preservation of life and health, and to their duty to themselves may be agreeable.

S. How often then should a Christian fast?

**Times of
Fasting.**

C. By what hath been said you will guess it unlikely that I should undertake to prescribe positive set rules for this; the duty I shall leave to you as a voluntary oblation for you to offer as frequently as prudence joyned with due care of your health, and as piety and the spirit of God shall prompt you, and onely tell you these three things. First, that the *Pharisee fasted twice every week*; and that that was never censured in him as a piece of Pharisaism or hypocrisie or fault of any kind, but as commendable, if he had not boasted

boasted of it. *Secondly*, That every Christian ought to have his solemn set-days for the performing that great and weighty duty of Humiliation, in calling himself to account for all his ways, and confessing his sins to God more particularly; and those days should not be too slow in their returns, lest his Soul be too deep in arrears, and so unwilling to come to accounts at all. It is very reasonable for every man or woman of leisure to set apart one day in the week for this turn; or if the whole day, or any other part of it may not thus be spared from the business of his calling, yet the dinner-time that day may be borrowed from eating, and thus more usefully employed without any disturbance to his other affairs. And he that useth not some such constant course (which yet on special occasions may be altered) will be in great danger to be found and censured a neglecter of the duties of a Disciple of Christ. *Thirdly*, That over and above this common duty of all men, some other wants there are or may be in this or that man, to the repairing of which fasting may be very instrumental, as hath been shewed: and so proportionably is to be more frequently used by them who have this need of it; of which their own conscience, in the fear of God, is left the Judge. All this hath been said of Private Fasting, because that is peculiar to this place: For Publick Fasting, the direction must be had from the Laws where we live; which so far at least oblige every one, that he offend not against them, either contemptuously, or with Scandal.

S. I shall now desire God's direction and grace to incline me to the performance of this my duty, so as may be acceptable to him, and to pardon me for my former omissions of it, which truly have hitherto been very great.

You may please now to proceed to the Caution interposed, wherein I shall presume it superfluous for you to say much, having twice already insisted on it, in order to prayer and almsgiving.

C. The Caution is it self in plain intelligible words The Caution
in it.
[When you fast, be not as the Hypocrites, of a sad countenance, for they (disfigure, we read; perhaps the word onely signifies)

signifies) *vail, or cover, their faces, as mourners were wont to be, that they may appear to men to fast*] but (rather than so) *do thou when thou fastest, anoint thy head, and wash thy face, (for thy outward guise, appear in thy ordinary countenance and habit; for the Jews were wont to anoint themselves daily, unless in time of mourning) that thou appear not to men to fast, but to thy father which is in secret: that thou mayst appear desirous to approve thy self to him onely, who onely is able to reward thee.*

S. You have now past through those three great Christian duties, which by their so near confederacy here, and by what you have said of them, I find so linked together, that it is very reasonable we should set apart some time for the joyned practice of them all together: for though it may be fit to give alms when I pray not, or fast not, and to pray when I neither give alms nor fast; yet sure my fasts, wherein the expence of a dinner is saved, should be joyned then with Almsgiving (to wit, giving to the poor that which is thus spared) and always with prayer. God give me a heart thus to practise it.

Sect. IV.
Of the desire
and love of
wealth.

Having thus far advanced, you may please to proceed to that that follows, which I perceive to be a new matter, [Lay not up for your selves treasures upon earth, &c.] and so on in one continued thread to the end of the Chapter. Of all which what is the chief summary importance, you may briefly tell me.

C. There are two things to which all the ensuing sixteen Verses belong, and the second of them appendant to the former, into which the discourse insensibly glides. The former is for the mortifying of all desire and love of wealth: the latter for the moderating our worldly care, or secular providence, which I told you would serve in stead of (and might be laid up by us as) an improvement of the Tenth Commandment, [Thou shalt not covet.] The former is set down in the six ensuing Verses, 19, 20, 21, 22, 23, 24.

S. Why do you refer these words, Lay not up, &c. to the mortifying of desire and love of wealth?

C. Because a treasure is a metaphorical word, to signify that which men desire and love most importantly,

οι πολυ-
τοις πλε-
ονα.

1 Tim. 6. 9. calls, * they that will be rich) and to that purpose to serve or wait upon them, which way soever they lead us: Our hearts are then so wholly set upon them, that we cannot at all serve God, or endeavour to approve our selves to him. This our Saviour proves by the contrariety of the commands of these two Masters, God and Mammon: for if their commands might be subordinate one to the other, they might both have their answerable obedience; God in the first place, and Mammon or worldly wealth in the subordination. But God's commands being contrary to Mammon's, i. e. to those courses which are necessary to the getting of riches, he that will grow rich (that is bent on that design) must give over all hope of being (or passing for) God's servant.

S. What be the commands of God that are so unreconcilable with the service of Mammon, or vehement desire of wealth?

God's com-
mands unre-
concilable
with Mam-
mon's.

C. 1. His command of doing justice, exact justice, as that excludes all violence, fraud, oppression, &c. 2. That command of the justice of the tongue, in performing of promises, though to the greatest hindrance and damage, and in not slandering any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am set by him. 4. That command of selling and giving to the poor, i. e. if otherwise thou canst not relieve thy indigent Brother in distress, but by selling somewhat of thy own, then to doe that, though it be most unlike to prospering, or thriving in the world. 5. That command of freedom and ingenuity of spirit, of unconcernedness in these worldly, inferior, transitory things, of self-resignation, dependence on God's providence for our daily bread; in stead of all the carking infidelity of the worldling. And 6. That precept of earnest desire and contending for peace. 7. That of meekness, patience, praying for enemies.

S. How are all these so unreconcilable with Mammon's commands?

C. You will discern it in the particulars. 1. Mam-
mon

mon prescribeth violence to every man, oppressing the poor righteous man, any that stands in our way to our espoused gain. 2. Mammon commands (not onely despising our faith in performance of disadvantageous promises, but also) false accusing, blasting, defaming of any which are likely to keep, or get any preferment or possession that we have a mind to; as in the example of *Jezebel* toward *Naboth* it appears, when her husband had a longing after his Vineyard. 3. Mammon commands a perpetual unsatisfiedness, a kind of dropie-thirst, infused still more and more at the increasing of our plenty: Mammon will not be thy friend, but on condition thou shalt be more importunate in getting wealth, more passionate in making court to Mammon after this increase than thou wert before; and so generally you may observe it, the more possessions men attain to, still the more covetous they grow. 4. Mammon commands tenacity, a most strict keeping of our own; nay, a perpetual desire of being a purchasing, of making some new bargains, of enlarging the walk: and if Christ require to sell and give, you see the rich Man, Mammon's servant, presently leaves him, he goes away very sad because he was overy rich. 5. Mammon hath all manner of slavish tremblings, cowardly, uningenuous fears for his subjects task, (quite contrary to self-renignation) a dismal thoughtfulness at every apprehension of danger, a perpetual carking and hovering over his wealth, and a venturing on any the most unlawfull, unchristian practice, whenever that great law of self-preservation, (as Mammon tells him) is the law of Mammon, but of no other Law-giver, (I am sure not of Christ) suggests it to him. 6. Mammon commands war (for enlarging of Dominion, of possessions) that more glorious name of piracy; which *St. James* seems to have considered, which he saith, Wars come * from our pleasures, *Jam. 4. 1.* which are forely those pleasures consequent to the delight or lust of the eye, desiring to have, *verf. 2.* It being most clear, that covetousness puts men upon all the most furious war, and contentions,

tions, and quarrels in the world. 7. Mammon sets men upon the most malicious act of revenge of any thing: The covetous man hath still so many enemies in his black book, so many quarrels to answer, injuries to repay, trespasses to revenge, that his whole life is a kind of Hell to him; not knowing how to be quit with every of them, he is fain to treasure up quarrels many years together, and study nothing but the payments of such debts. Other contrarities might be mentioned between the commands of God and Mammon. God commandeth to *keep the heart*; Mammon the *wealth*, with all diligence, or above all *keeping*: God commands *forrow for sin*, Mammon *forrow for losses*: God commands confession of Christ and all Christian truth, and never more than when it is most opposed, when it is like to bring most danger to the Confessor; Mammon commands *prudence*, *wariness*, *time-serving*, never *bazarding any thing for truth's sake*: *The righteous is bold as a Lion*, when the Mammonist, with his wealth and heaps before him, dares not quatch without a licence from Mammon, and assurance that it shall cost him nothing. These and an hundred more contrarities evidence the truth of our Saviour's general speech, [*That no man can serve two Masters*] brought home to this conclusion, *You cannot serve God and Mammon*, and from thence enforce the prohibition of [*not laying up our treasures upon earth*,] or setting our heart on worldly riches; which is the main importance of those six verses. But beside, there is a positive exhortation in these verses to charity and liberality, which is meant by *laying up our treasure in heaven*, i. e. so laying out our wealth, as that it may bring us in thole everlasting returns, as Christ explains the phrase by the like in another place, *Give to the poor, and thou shalt have treasure in Heaven*; and, *Make you friends of the unrighteous*, or transitory, or unstable, Mammon, (or contrary to the true durable riches) that when you *fail*, they may receive you, i. e. (by an Hebraism) you may be received (as, *this night they shall require thy soul*, is all gone with, *thy soul shall be required*) into everlasting habitations. And besides other benefits of your liberality, this

this will be one. That when you thus lay up your wealth, by giving it to God and his poor children, your heart, which duely follows that treasure, will have no temptation to fashen on the earth, but on heaven, where our treasure dwells, our hopes are laid up, our joy is to be expected, and so there will our hearts be also.

S. I shall not trouble you longer with this matter, it being so obvious and plain, onely methinks two verses there are in the midst of these which sound not to this matter, and are somewhat obscure; I beseech your help to direct me to the meaning of them; they are Vers. 22, 23. [The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light; but if thy eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.]

C. These words, as they are mostly interpreted concerning the goodness or illnes of intentions, are not indeed very pertinent to the business in hand, of liberality, and of love of Money; you may therefore give me your patience, while I give you the natural genuine interpretation of them, and then you will discern how pertinent they are to the present matter. To which purpose I shall first tell you what is meant by a single and an evil eye; secondly, by light and darkness; thirdly, by the similitude here used; and then, fourthly, how all belongs to the point in hand.

S. What is meant by the single and evil eye?

C. The word *single* signifieth in the New Testament, *liberal*; the *single eye*, *liberality*, *bounty*, *distribution* of our wealth to the poor. So Rom. 12. 8. He that giveth † in singleness, or, as our Margent readeth, *liberally*: † αἰ ἀπλῶς. 2 Cor. 8. 2. The riches of their singleness, we read, *liberality*: Chap. 9. 11. † To all singleness, we read, to all *bountyfulness*; and Ver. 13. Singleness of distribution, we read, *liberality of distribution*, or *liberal distribution*: Jam. 1. 5. That giveth † to all men singly, we read, *liberally*. Contrary to this, the *evil eye*, signifies *envy*, *covetousness*, *unsatisfiedness*, *niggardlines*, and all the contraries of *liberality*. † πᾶσι ἀπλῶς.

So

So Matth. 20. 15. Is thy * eye evil, because I am good? i.e. Art thou unsatisfied therefore, because I have been more liberal to another? thou hast thy due, why art thou discontent, or unsatisfied? So Matth. 7. 21, 22. Out of the heart cometh the evil eye, i.e. envy, covetousness, unsatisfiedness. (For this is observable, that envy is generally set as the opposite to all liberality, and God by the † Fathers is said to be without envy, meaning most liberal and bountifull.) The word which is here rendered * evil, being equivalent to an † Hebrew word, which signifies the greatest degree of illiberality, or uncharitableness; and the word eye being added proverbially, perhaps because that part hath most to doe in covetousness, which is, called *The lust of the eye*, 1 John 2. 16.

S. What is meant by light and darkness?

C. By light, Christianity, or the state of the Gospel. We are of the light, and walk like children of light. And darkness contrary to that, unchristian heathenish affections or actions.

S. What is meant by the similitude here used?

C. That as in the body of a man the eye is the director, shews it what it should doe, and if it be as it ought, directeth it the right way; but if not, leadeth into most dangerous errors: so in the man the heart (mentioned immediately before) if it be liberally affected, having laid up its treasure in Heaven, and fastned it self on it, will direct the man to all manner of good Christian actions; but if it be covetous, unsatisfied, worldly, hard, illiberal, it brings forth all manner of unchristian, heathenish actions. And then, if the light that be in thee be darkness, if the heart in thee be unchristian, heathenish, how great is that darkness? What an unchristian condition is this?

S. I shall not now ask you how all this belongs to the point in hand.

C. It is indeed plain enough already, that it belongs perfectly to the business. And this is the sum of all. 1. That liberality and charity in the heart is a special part of Christianity, hath a notable influence

The influence
of it on all
Christian
virtues.

fluence toward the production of all Christian virtues, and a main argument and evidence it is of a Christian to have this grace in him. 2. That uncharitableness, worldly-mindedness, unsatisfiedness, uncontentedness, envy, covetousness, is a sin of a very ill effect and consequence; betrays a man to all most unchristian sins, fills him full of iniquity, (according to that of St. Paul, 1 Tim. 6. 10. for the love of money is the root of all evil, &c.) and is a sad symptom, wherever we find it, of a great deal of ill besides. All which comes in very pertinently on occasion of those words, *Where the treasure is, there will the heart be also*; and is a foundation for that appendant affirmation [*Ye cannot serve God and Mammon.*]

S. You have fully cleared this difficulty, and passed through the first of the two things contained in the remainder of this Chapter, that which pertains to the mortifying all desire and love of wealth. God make it successful in my heart, to work all covetous earthly affections out of it, and plant all contrary graces of liberality and mercifulness in their stead.

You will please now to proceed to the other thing, the moderating of our worldly care and providence, in the following words, [*Take no thought for your life, &c.*] and that taking its rise from the former. [*Therefore I say unto you, Take no thought, &c.*]

Sect. V.

Being come unto this, I cannot but remember myself, and put of the tenth you in mind that you formerly told me, that I might reserve my Command-expectation of this, as of an improvement of the Tenth Commandment. *ment of the Decalogue: How may that be cleared?*

C. By observing the importance of the negative part of that precept of the Law, which is directly the prohibition of all covetous thoughts and desires of other mens possessions, (express after the manner of the Hebrews by enumeration of particulars, the house, the wife, &c. and by way of analogy, the honours as well as wealth, all considered as the possessions of other men.) This prohibition immediately contains a positive command of contentedness with our present estate, whatever it is, without any desire of change, murmuring, repining, disquieting of others: and so thus much is contained in that Old

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Cont.

Commandment, A greater and superiour degree, in which matter is this of *not taking thought for the morrow*: for that prohibition doth not onely restrain our appetites from roving to that which is other mens, from disquieting and disturbing of others, and (as the last Commandment is described, *Matth. 10. 19.*) the depriving (in thought, and endeavour, and wish) the labouring to get away from another man that which may be his loss (and not otherwise) accrew to me; but this of *not caring for the morrow*, is the not disturbing or disquieting my self, the turning out all worldly thoughtfulness out of my breast, and not onely those which are terminated in another's loss or damage.

S. Will you then be pleased to proceed to that Christian pitch which is here set down?

Of worldly
care.

C. I shall now proceed to that point, which takes up all the verses to the end of this chapter, and in it onely detain you with two things, 1. The precept or doctrine of worldly thoughtfulness. 2. The inforcements of it, shewing how reasonable it is to be observed and practised, though it seem a strange doctrine.

S. To begin with the first, what care and solicitude is it that is here forbidden?

* μη μελε-
ται αὐτῷ.

C. It is set down in these three several phrases. First, * *Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on*, Vers. 25. Secondly, * *Take no thought, saying, what shall we eat, &c.* Vers. 31. And thirdly, * *Take no thought for the morrow*, Vers. 34. From all which it appears that the thing here forbidden is that, whatever it is, which is the full importance of the Greek word rendred [† *taking thought*] which being derived by Grammarians from a phrase which signifies in English to [‖ *divide the mind*] doth then signifie a dubiousness of mind, or anxiety: and that a want, (or littleness) a defect of faith, Vers. 30. a not believing as we ought, that God that gives us life and bodies, will allow us means to sustain one, and array the other. S. *Luke* expresses it by a word which

† μεμεται.

‖ μεμεται
μεν.

we

we render * *doubtfull mind*, or carefull suspense, but signifies *hanging betwixt two*; as not knowing how to resolve whether God will doe this for us or no. Or perhaps it is a figurative speech from a word signifying a † *watch tower*, or *high place*, whither men get up to see what is coming, which is an argument of great fear and care in them. Now that I may give you the clear evidence of the Christian doctrine in this matter, I will deliver it distinctly in these few Propositions. First, That this is a truth (infallible truth) of God's. That God will for the future provide for every servant of his, food and raiment, a competence of the necessaries of life. This truth may appear by the promises to this purpose in the Scripture. Two there are of this nature, that the Margents of our Bibles in this place refer to: *Psal. 55. 22. Cast thy burthen on the Lord, and he shall sustain thee*: 1 Pet. 5. 7. *Casting all care on the Lord, for he careth for you*. To which you may add Christ's promise, that if we ask we shall have, if we ask not amiss, saith S. James; which sure we do not, if we ask but what he taught us to ask, *this day our daily bread*, i.e. (as in the explication of the Lord's Prayer was shewed) *day by day those things that are necessary for the remainder of our life*. Many other promises you will observe to the same purpose, and particularly this in this place by way of expostulation, *Verf. 30. shall he not much more cloath you, O ye of little faith?* intimating strongly a promise that he shall, and requiring faith or belief of this promise at our hands. Secondly, that want of faith or trust in this promise, not believing this truth, is a piece of the damning sin of infidelity so charged here upon them that believe it not, *Verf. 30.* Thirdly, that any carking solicitude for the future is an argument of this distrust, this not daring to rely on God's providence and God's promise, and so an unchristian sin.

S. But is not every man commanded by the Apostle, 1 Tim. 5. 8. to provide for his own, especially those of his own house or kindred? And if he doth not, defined to have denied the faith, and to be worse than an infidel?

del? Sure then this want of thoughtfulness and secular providence will rather be infidelity.

Providing
for our own.

C. Because you lay such weight upon that one place of S. Paul to Timothy, and seem to think it so contrary to this present doctrine of our Saviour, (which if it were, it would yet be more reasonable to bring S. Paul to our Saviour by some commodious interpretation, than to evacuate the force of all our Saviour's discourse on this matter by this one place of S. Paul) and because, Rom. 13. 14. the Apostle's caution, being rightly rendred [make not provision for the flesh to coveting] or [turn not the care or providence for the flesh into coveting or getting away other mens goods] (forbidden in the Tenth Commandment) supposes that this *provision for the flesh* is apt to be so abused, I shall therefore first endeavour to give you a clear view of that place, for there is some mistake in it, and you will discern it by this view of some few verses in a brief paraphrase. Vers. 3. *Let those widows which are widows indeed, (i.e. which have neither husbands nor children to relieve them) be respected and relieved by the Church.* Vers. 4. *If any widow, having no husband, hath yet (as it follows) children or grand-children, let them, i.e. those children, learn first to shew piety or kindness to their own house, i.e. to their parents, and so (a) repay or requite them for their paternal care, doe what their parents had done to them, (see Vers. 16.)* Vers. 5. *But the widow that is perfectly such, i.e. hath (b) no children to relieve her, she doth in that solitude and widowhood hope on God, and continue in supplications and prayers (at constant times) night and day.* Vers. 6. *But she that lives luxuriously is dead while she lives.* Vers. 7. *And do you give such rules as these, that they may be blameless.* Vers. 8. *But if any man or woman do not provide for, or relieve those that belong to them, especially those that are of their family, (as the parents must be resolved to be) be or she hath denied the faith, and is worse than an Infidel.* Vers. 9. *Let none be chosen to be a widow which is less than sixty years old, &c.* You see this whole discourse is to shew what kind of person might be fit to be chosen to be a widow in the Church, one to be

(a) ἀπο-
δοτε ὡς
ὁ πατήρ, vices
refferre.

(b) ἡλικίαν
ἔχουσα, ἡλικία, to ἡλικία
Eph. 14. 14.
signifies one
that is per-
fectly alone,
which we
render deso-
late, and so
Bar. 4. 19.
ἡλικία is she
that having
her daugh-
ters carried
away cap-
tive is left
quite alone.

power to use to the attaining that end: and this is so far from distrusting God, or not depending and believing on him, that it is indeed a special act of this faith, the doing of what he requires us to doe, and without our doing of which he hath not promised to supply us. His promises, which are the object of our faith, are not absolute, but conditional promises; they require and suppose a condition to be performed on our part, and then give us a right to the thing promised, and not before. Every man therefore must doe somewhat himself to provide for his own; (and not to doe so is infidelity in *S. Paul's* style; just as the Disciples are called faithless, for not casting out of the Devil that would not be cast out but by prayer and fasting, i. e. for not using that means to cast him out, *Mark 9. 19.*) must endeavour to be instrumental to God's providence, and not fly to his extraordinary protection, when his ordinary is afforded us. God doth not use to multiply miracles unprofitably, nor at all, but for the begetting or confirming of our faith: which cannot be the case when we neglect those means of making good God's truths, which are already by him afforded us: but onely when all lawfull means have been tried unprosperously, then it will be God's season to shew forth his extraordinary power. In the mean time it is sufficient that he offer us means to bring us to that end which he promiseth; and if we neglect those means, and so fail in our performance of the condition required of us, we thereby discharge him of all obligation to make good the promise to us; which was not absolute for him to doe without us, but conditional, for him to doe if we failed not in our parts.

S. But what are those means required on our parts, as subservient to God's providence in feeding and cloathing us?

Means subservient to God's providence in sustaining us.

C. I shall first name you some that are such means, and then others that are mistaken for such, and are not. The true means you may know in general by this mark, that all means perfectly lawfull, (i. e. all things that are proper to that end, and are no way prohibi-

prohibited by God) are such, and all unlawfull are not. But then particularly, first, Labour and diligence in ones calling is such a lawfull means: As in spiritual, so in temporal things, if we † labour, or † *εργάζομεν*. work, God will * co-operate. As in the war with * *Αμαλὲκ*, when Israel fights, God will fight with them: Poverty is the *Amalek*, our honest labour is our fighting against it, (and therefore the idle person is called, 2 *Thef.* 3. 6, 7, 11. † a disorderly walker; † *ἀτακτως περιπατῶν*, the word (being military) signifying one out of his rank, one that is not in file to fight against his enemy) and when we are thus employed, God, our Captain, hath sworn that he will have war, will fight against that enemy, with us, for ever; and that, as the LXXII. reads in that place, || with a secret † *ἐν κρυφῷ*. band assisting him that is thus busied, prospering him * *ἐκτρέφει*. insensibly that is thus employed. A sure blessing on the laborious, *Prov.* 10. 4. The hand of the diligent maketh rich, and on the other side, he that will not labour, saith the Apostle, let him not eat; which is there a piece of Apostolical discipline, to besiege idleness and starve it up; and that an image on earth of what is done in Heaven, it being the rule of God's ordinary providence that they that neglect the means shall not obtain the end. This promise being conditional (as all others) not to the idle, profane fiduciary, but to the faithfull labourer: the absolute Stoical depender on Fate may starve for want of industry, die for want of physick, and be damned for want of repentance; and all this not through too much, but too little faith, the not taking the means along with him, which were predestinated by God to bring him to a better end.

S. What other sort of means is there required of us by God to this end?

C. Prayer to him for our dally bread; the condition, without which there is no one thing which we have promise to receive from him: Ask, and ye shall have, &c. but not otherwise. So elsewhere the worshipping of God is joynd with the doing of his will, to make us capable of God's hearing.

Thrift.

S. What other means?

C. Honest thrift; the not spending upon our lusts, our vanities, those good things of this world that our labour and prayers have by God's blessing brought into us. For the prodigal may starve as well as the sluggard; he that drinks out his bread, as he that doth not earn it. God hath not undertaken for any sin, that it shall not ruine us: his provision is like that of the Law, for them onely that travel in the day and in the roade; not for the disorderly walkers in any kind, that have any by-path, or night-work to exhaust that treasure that his providence hath, or is ready to bestow. And the same that I say of luxury, may be said of other harpyes and vultures, that leave men oft-times as bare as the high-way robbers; that fly sin of close adultery, that eats out so many estates, yea, and that other of strife and contention, that pestilence, as it were, that walketh in darkness, and devours the wealth as well as the soul. And there are no reparations to be expected from God for such losses. One means more there is to which God's promise of temporal plenty being annexed, we may well add it to the former, The exercise of acts of justice and mercy. *Bring ye all the tithes, saith God by Malachi, into my store-house, Mal. 3. 10. i. e. both the Priest's and the poor man's tithe, and prove me now herewith, if I will not open the windows of Heaven, and pour you out a blessing, &c.* To which purpose the Jews had a proverbial Speech, * *Pay tithes on purpose that thou mayest be rich.* And there are many places of Scripture to the same purpose, which before were mentioned: and threatnings on the contrary, that the withholding more than is meet shall tend to want. To these may perhaps be added another means, having also the promises of long and prosperous life annexed to it, that of meekness and obedience; of which saith the Law, *their days shall be long in the Land, flowing with milk and honey*; and the Gospel, *that they shall possess the earth*: as also it is affirmed of Godliness in general, *that it hath the promises of this life, i. e. of so much of the prosperity of this world as shall be matter*

Acts of Mercy.

* Da Decimam in hoc m. dicescat.

matter of contentment to them. Now these being by God designed as fit and proper means to the qualifying us for the performance of his promise, (his providing of secular sufficient wealth for us) and the condition required on our parts; it will be but the believing of a lie, for any man to neglect these several means required on his part, and yet to claim or challenge the end promised on God's part: in the same manner and degree as it is for the impenitent sinner remaining such, to believe and challenge the pardon of his sins and salvation.

S. He cannot but consent to this truth, and acknowledge the fitness of the means, which you have mentioned, as truly subservient to that end.

But you told me there were also some were mistaken for such means, but are not: What are those?

G. 1. Secular wisdom, policy, contrivance, (for False means: though this seem sometimes to obtain that end, yet first, there is no promise made to it; secondly, it many times faileth of the design; nay, thirdly, it hath oft-times a most remarkable curse upon it. 2. Hoarding up all that comes, pinching the back and belly to fill the bag. 3. Going to Law, and contentiousness. 4. Tenacity, not giving or lending to those that truly want; the griping illiberal hand (Give and it shall be given unto you, not else.) 5. Immoderate care and solicitude; loving and courting of the world. 6. Deceit and injustice; and especially, Sacrilege and Perjury. Each of these in the esteem of the world are the fairest way to wealth, yet in the event prove the straight road to curses and poverty. It is a snare to devour that that is holy, saith Solomon, and after vows to make enquiry; and that snare meaning treachery to the wealth as well as the Soul. See the flying roll, Zach. 5. 2. (which was formerly mentioned) and the curse that is brought with it, Ver. 3. And that entering into the house of the thief, and of him that sweareth falsely, Ver. 4. i. e. on his family also, and it shall remain in the midst of his house, and never leave haunting it, till it consume it with the timber and stones: that which a man thinks would be best able to endure, the firmest part of an

an estate, moulders and crumbles away between the fingers of the perjured person; noting this to be a consuming sin, (and a consumption is an hereditary disease, an embleme of which is to be seen, Num. 5. in the perjured woman, Ver. 27. *The water that causeth the curse, shall enter into her, and become bitter, and her belly shall swell, and her thigh rot, those two parts of the body that have relation to the posterity.*) 7. Distrust of God's promise, for sure never any man got any thing of God by not trusting him: He that will not take his word, must find out some other paymaster. 8. Oppression, violence, spoiling of others, (though that seem a sure present course to bring in wealth) for the threat of the Prophet *Isai. 33. 1. belongs to such, Woe unto thee that spoilest, when thou ceasest to spoil, thou shalt be spoiled.* Men are seldom suffered to taste any of the fruit of those sins, lest they or others should fall in love with them.

S. You have now abundantly discharged your promise, in setting down the true and the pretending means.

Have you any more Propositions now to add to the four already mentioned in this business?

A. Only these two. 5. That he that useth these true means appointed by God, and discards the false ones suggested by the world, by Satan, or by his own ravening stomach, is more sure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, than all the worldling's arts can possibly provide him. He that gives over all anxious thought for himself, enters into God's tuition, and then shall surely be never the poorer for not caring. 6. That the using of unlawfull (though never so specious or seemingly necessary) means to the getting or preserving of worldly wealth, or the necessities of life, is a most direct piece of infidelity, most clearly forbidden in the phrase of *taking thought*. This being the distrusting of God and his authorized means, and flying to the Witch with *Saul*, or rather the devil, to help us to it; The (a) dividing our minds, or (b) hanging betwixt two, or rather indeed forsaking of one, and cleaving

to

(a) *μεμεν.*

or.

(b) *μεμεν.*

or.

to the other, disclaiming God and his providence, and trusting to our selves and our own artifices. And this sure will be granted to be the greatest fury, the greatest perturbation and anxiety of mind imaginable, which thus drives us out of our Reason, our Christianity, to those courses which are most contrary to both.

S. I conceive the sum of your whole discourse on this matter is this, That for the good things of the world, God having made promise to give them to his servants, and his promise being conditional, requiring at our hands the use of means to obtain the thing promised, It is our duty to use those means, labour and prayer, &c. and then so fully to trust God for the performing his promise, as never to have anxious or dubious thoughts about it; never to fly to any unlawfull means, to provide for our selves. And by this way of stating, I acknowledge our Saviour's speech here fully reconciled with St. Paul's command of providence, whatsoever that might be thought to signify, and so with Christ's praying for temporal blessings, &c.

Anxiety.

I have only one scruple, wherein I shall desire your satisfaction, whether God doth not sometime leave men destitute of food and raiment, and how then it can be infidelity to be anxious in that point? Or how can God's promise of caring for us be said to be performed?

C. I Answer, 1. That it is not ordinary for men to be left destitute of food and raiment; and though sometime it cannot be had but by begging of it, yet God having in his providence designed the rich man to be his Steward, (the wealthy man's barn to be the poor man's store-house,) no man is left destitute that is afforded this means. 2. There being so many other means (fore-named) required of us to be instrumental to God's providence, it will hardly be found that any man is left thus destitute, who hath not first been wanting to himself; and so the whole matter will be imputable to his default, and not to God's. 3. That if the utmost be supposed which is imaginable, that some one be left so far destitute as to come to starve, yet may the promise of God remain true and firm; for that promise obligeth him not to eternize the life of any: which being supposed,

Destitution.

posed, that he should die by famine, is as reasonable and reconcileable with this promise, (which can extend no farther than that he will sustain us as long as he sees it fit for us to live, but no longer) as that he should die by sword or pestilence; and that death will be as supportable as many other diseases and deaths, of the Stone, Strangury, Dysentery, &c.

4. That suppose God do thus destitute us, yet our anxiety or solicitude, our using of unlawfull means, can never be able to relieve or secure us; whatsoever we can in this case call to our relief, God can curse and blast also, and make it as unable to help us as the Reed of Egypt: and though sometimes God permits unlawfull means to offer us help, when lawfull fail us, to make trial of us, whether we will use them, and distrust God (who ought to be trusted and relied on, *though he kill us*) or no; yet is it far more ordinary for those who have fled to all manner of dishonest means of encreasing wealth, to come to absolute beggary and distress, and contumelious ends, than in any man's observation it will be found for the Trusters in God to doe. 5. Why may it not be thought and found true upon every man's self-examination, that such destitution, whenever it befalls a child of God, is a punishment of some sin, which God in mercy sees fit to punish here, and not in another world? As particularly that of littleness of faith in this matter; as *Peter's sinking*, *Mai. 14. 30.* was a punishment of his fear, and doubting, and *little faith*, which some good men are very subject to, and wheresoever it is found, may expect to be punished, as being it self a sin, and containing in it so many other sins. 1. The sin of disobedience to Christ's command here, in his [*take no thought*], *Vers. 31.* 2. The sin of infidelity, not trusting, and so denying (in actions at least) God's veracity, the attribute wherein he chiefly glories; giving him the lie, as it were, an affront and contumely to the Almighty. 3. The sin of worldly-mindedness, placing our care and affection on such base and inferior objects, incurvation of the immortal Soul to a thing so much below it, and robbing God of his due,

and unbelief
in
God.

that
God
will
not
fail
us
in
our
need

that peculiar Creature of his, the heart, so naturally his, and moreover so importunately begged for by him: not to mention many other sins, which constantly follow this solicitude, (where it is once entertained, not as a transient passion, but a Chronical disease) though not constantly the same, as indecision, impatience, unmercifulness, cowardize, worldly sorrow, maligning of others, &c.

S. Having thus largely explained the Prohibition, you may please to add in one word what is the contrary Christian Duty that is here commanded by Christ?

C. Praising God for our present wealth, and trusting him for the future.

S. What do you mean by the former?

C. Praising him four ways, 1. By acknowledging the receipt; 2. using it, and rejoicing in it; 3. ministering, or communicating to them that have not; and 4. if any thing still remain, keeping it as instrumental to God's providence for the future, laying up what God gives us to lay up.

S. What do you mean by the latter?

C. 1. Believing his promise; 2. obeying his directions in the use of his authorized means, and none else; and 3. referring the success cheerfully to him, and praying to him for it without doubting.

S. I conceive you have done with the Precept or doctrine, which now I see how fitly it is annexed to the former matter of not serving of Mammon, 1. As an answer to the Mammonist's reason or motive to his serving of Mammon, [that he may not be destitute on the morrow:] 2. As an improvement of that former exhortation, to which it may be seasonably superadded, but would never have entred, or have been admitted without that harbingers. I beseech God to sink it down into my heart. To which end, I presume you will give me your assistance, by proceeding to the second thing proposed from our Saviour's words here, the Inforcements of this duty, shewing how reasonable it is to be observed by a Christian.

C. I shall proceed to that, and give you the inforcements as they lie. A first inforcement is the consideration of what God hath done to us already.

1. He hath given us life it self, which is much more,

Praising God.

Trusting him

Seven inforcements of it.

Deus Donan-
do debet.
Cyp.

more, and a far greater act of power and mercy, than to give food for the continuing of that life. 2. He hath given us the very body we take such care of, and that is much more again than the raiment that must clothe it. And those he hath given without any aid of ours, without our use of (direct or indirect) means, and therefore, no doubt, can provide sufficiently for the sustaining of both. And for his willingness to do it, if we trust and rely on him, those very former mercies of his are pawns and pledges of it. God (saith a Father) by giving, becomes our debtor. Every mercy, from so good a Father, comes forth Twins; a gift and a bond together; a present payment, and a future pawn; a sum paid down, and an annuity made over; the having bestowed favours, being his greatest obligation to continue them. When we can begin with the Psalmist, *Psal.* 100. *It is he that made us*, then we may confidently go on, *We are his people and sheep, &c.* And then, *O go your ways into his gates with thanksgiving*, not only for past mercies, but in confidence of future also, *his mercy is for everlasting, &c.* A second inforcement is taken from the example of God's providence toward other Creatures: First, for food, from the *Fowls of the Air*; Secondly, for raiment, from the *Lilies of the Field*. For food, in that those Birds, without any trade of Husbandry, of sowing or reaping, &c. are by the providence of God sufficiently sustained, (Nay, of many Birds, it is observed, they are fattest still in coldest and sharpest weather :) Nay, that sort of birds that St. Luke mentions, *Luke* 12. 24. the Ravens are a creature, that if Job or the Psalmist may be believed, *Job* 38. 41. *Psal.* 147. 9. hath more of the providence of God illustrious in it than any other. Naturalists have observed of that creature, that it * exposeth the young ones as soon as they are hatcht, leaves them meatless and featherless, to struggle with hunger, as soon as they are gotten into the world; and whether by dew from Heaven, a kind of Manna rained into their mouths, when they gape (and, as the Psalmist saith, *Call upon God*) or whether by flies flying

* ἐκβαλλων
αὐτοὺς ἵνα φαγῶσι
τὸν κοπρῶν.

taken instead of it, an obedient submission to God's direction in using those means that he directeth us to, and then resigning all up into his hands to dispose of, with an [*If I perish, I perish*] and [*I will wait upon the Lord which bideth his face, and I will look for him.*] and [*Though he kill me, yet will I trust in him.*] The other example concerning Rayment from the *Lilies of the field*, lies thus; God in his forming of the world hath bestowed a strange proportion of natural beauty and ornament upon the Lilies that grow in every Field or Garden, though those are of a very short duration, and being not sensitive, do contribute nothing to their own beauty, but most evidently the whole work is wrought by God onely, and all the care and solicitude and temporal advantages of gold, and the like artificial bravery, cannot equal or compare with that natural beauty which God hath endued them with. Which consideration, as it may well lessen our desire of the gallantry in cloaths, and mortifie our pride which they feed in us (the utmost that we can attain to in this kind being not comparable with that which is in the vegetable, *i. e.* meanest living Creatures;) so may it give us a fiducial reliance on God for all things of this nature, who sure can cloath us as well as those, and will certainly provide for us such raiment as is convenient for us, by our use of ordinary means, without our anxious care and solicitude for the future.

S. *What is the next enforcement of this duty?*

C. An argument taken from our own experience in things of somewhat a like nature, *Ver. 27.* For the stature of ones body, or the age of ones life, (the same * word signifies both, but is thought in this place to denote the former onely) every of us know and confess, that our care and solicitude can doe nothing to make any considerable addition to it. Now certainly, the lengthening of the life, or a few days or hours, is not so great a matter as life it self; nor the tallness or stature of the body, as the body it self, (for what matters it how tall a man is?) And therefore it being so confessedly the work of God onely to dispose of these less things, our stature, &c. how much
more

more reasonable it is to believe that the same God, without any anxious solicitude of ours, can and will conserve our life and body by giving us those things which are necessary to their conservation?

S. What is the next enforcement?

C. The contrary practice of the Gentiles, *Vers. 32.* The Heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, do use this kind of solicitude, * seeking vehemently and importunately for all these things, *i.e.* for food and drink and clothing for the remainder of their lives, or for such a proportion of wealth as will be able thus to furnish them to their lives end. And this may be allowed or pardoned them, that have no better principles to build on, but would be a shame for Christians to have gotten no higher, by the acknowledgment of the true God, and his particular providence and care over all Creatures, (but especially over us men, for whose use all other Creatures were created) and by the doctrine of Christianity, which teacheth us faith or dependence on Christ for all, and desires to mortifie all love of the gains and pleasures of this world in us, (by promising us a richer inheritance than this earthly *Canaan*) and to work in us an indifference and untroubledness of mind for all outward things, and many other graces in order to this, which no Heathen could ever arrive to.

S. What is the fifth enforcement?

C. It is set down in these words, *Vers. 32.* [*For your heavenly Father knoweth that ye have need of all these things,*] *i.e.* These things that are necessary for you (and others you need not seek after) God knows you have need of as well as you; and that God is your Father, and cannot be so unkind to you; as not to be willing to bestow them on you; and that Father an Heavenly Father, and consequently is perfectly able to bestow them.

S. What is the sixth enforcement?

C. This, that there is a far more easie, Christian and compendious way to all these necessities of life, than

than our solicitude or anxious care; to wit, the setting our minds upon our higher interests, minding and intending of those joys in another life, and that way of Christian obedience which will lead us to them: which if we do thus intend, God hath promised to give us these necessities of life, as an appendage or addition over and above; *Piety having the promise of this life as well as of another.*

S. *What is the seventh enforcement?*

C. Because the time to come, for which we desire to lay in before-hand (and by that means lay a double burthen on that part of our life which is present, to provide for it self and that other also) will, when it cometh, be able to take care and make provision for it self. The Manna that came down from Heaven to the Israelites, fell every day, and therefore there was no need of laying up in store, (and if it were done, it putrefied) of reserving any part of the present portion; for, for the time to come they were sure to be as plentifully provided for as for the present they were: and so the providence of God, that hath brought us in a present store, will be able and ready to doe the like for the remainder of our lives, when it comes; and therefore all that we shall acquire by this solicitude before-hand, is onely to accumulate trouble and disquiet upon our selves, viz. besides that due labour and industry which we owe to God, (as subservient to his providence) and to our selves for our present subsistence, so much more also as will secure us for the future; which what is it but to multiply toil upon our selves, above the proportion that God hath designed to us? Whereas the trouble that belongs to every day for the maintaining of it self (*i. e.* the labour and sweat that we eat our bread in) is sufficient for that day, without our artifices to encrease it, and requires too much (rather than takes up too little) time of diversion from the duties of piety to these so vile inferior offices. The duty being thus largely enforced, and our hearts by so many Engines and Pullies raised from this earth of ours to that principal care of celestial

celestial joys, it may now be thought reasonable to hearken to Christ in a prohibition which was never given to men before, and so this hard saying will be softened; this circumcision of the heart, amputation of all those superfluous burthensome cares of the Worldling or Mammonist, will be found supportable to the Christian. I shall need add nothing to so plentiful a discourse of this subject, but my Prayers, *That we all be in this the true Disciples of Christ, Scholars and praisers of this heavenly lesson.*

L I. B. IV.

S. I See there is yet, after all the trouble that your charity to me hath cost you, another occasion and opportunity still behind, ready to tempt you farther to continue your favour to me, in leading me through the Seventh Chapter, wherein this Sermon on the Mount is concluded. You may please therefore to enter upon that, and tell me what you find especially considerable in it.

C. One strict particular Christian precept I find in that Chapter, which, before I told you, will doe well to be added to those many that the former Chapters have afforded, as an improvement of the Ninth Commandment of the Law; and then Four general ones; with a conclusion of the whole Sermon.

S. What is the particular precept you speak of?

Sect. I.

C. It is set down positively in the five first Verses; and then a limitation, or explication, or caution added to it, *vers. 6.* The precept is negative, Not to Judge other men, *vers. 1.*

S. Why do you make that an improvement of the Ninth Commandment?

C. The Ninth Commandment is, [*Thou shalt not bear false witness against thy Neighbour.*] That primarily forbiddeth those false testimonies in judicature which are born against (i.e. are born, and are harmful to any of) our Neighbours, i.e. any other man. Then, secondly, all perverting the course of judgment, by bribes, &c. Thirdly, all kinds of detraction, backbiting, whispering, wronging or defaming any,

Officious
untruths.

any, open contumely, or wounding with that sword of the tongue most secretly; all kind of lying or false speaking, which may any way hurt any other. As for those untruths which, although they are such, are yet so far from being designed to the hurt of any, that they are perhaps truly gainfull to all that are concerned in them (as in that known case, when a raging furious person pursues another to kill him, and asks a by-stander which way he went, and that by-stander, knowing what he will doe, if he either say nothing, or do not directly mis-guide him, shall thereupon, to save one from the sin of killing, and the other from being killed, say that which is not true.) I cannot tell how to reduce this, or the like, to this Ninth Commandment, because this untruth is no sin against my Neighbour (the pursuer, or pursued) or hurtfull to him, but on purpose designed to their greatest good: Whatever is amiss in it must be reduced to some other prohibition, either as a variation from that attribute of God's, who is Truth it self, and who must be imitated in that, as in justice of our actions, &c. (and accordingly when it is set down as a damnable sin, to *doe evil that good may come*, Rom. 3. the Apostle instances in a lye, when by occasion thereof God's glory is more set out) or else as a breach of that contract which is betwixt all men, that our words shall be agreeable to truth. Now these which I have named being the chief, (if not onely) things forbidden in this Commandment, it will easily appear, that the prohibition of judging my Brother is yet a higher pitch than what is thus forbidden in or readily reduced to this Commandment, as you will grant when you see what judging is.

S. What is meant by Judging?

Of Judging.
The sorts of
rash Cen-
sures.

C. 1. All rash and temerarious, 2. all severe, unmercifull censures of other men.

S. What mean you by rash censures?

C. Such as are not grounded in any manifest clear evidence of the fact, but proceed from my jealous and censorious humour; being still forward to conclude and collect more evil of other men than doth appear

appear to me. As, 1. when by some indifferent actions done by my Fellow-Christian, (and appearing to me) I surmise some other evil thing not far distant from that, and which may possibly be signified by it, but is not so necessarily: or, 2. when another man's actions being capable of two interpretations, the one fastning evil upon it; the other not, I take it on the evil side; and censure him for that action, for which, perhaps God the searcher of hearts will never judge him; (or in case God sees it to be evil, but I do not, then however thus to judge is in me temerarious judgment;) or, 3. when any other man hath done any thing apparently evil, yet from thence to infer a greater guilt in him than to that action necessarily belongs, as the action being perhaps capable of extenuation by circumstances, for me to deprive it of those extenuations, and pass the judgment which would belong to it absolutely considered; or, 4. upon the commission of one or more single actions, not sufficient to build up an habit, or argue a malignity in the agent, to censure him as guilty of that habit or that malignity, this is still temerarious judgment: which commonly proceedeth, wheresoever it is, from pride, ambition, vain-glory, or from envy, malice, uncharitableness and self-love, from one or more of these, and falls under the judgment due to the suspicious, contumelious whisperer, busie-body, &c. Quite contrary to that charity that *hopeth all things, believeth all things, thinketh none evil*; to that humility that *thinketh better of others than our selves*; that peaceableness which Christ commendeth to us; that kindness and pitifulness in *bearing one anothers burthens*, and so lessening them, and not making them heavier by our censures.

Q. What mean you by unmercifull censures?

A. Those which have no mixture of mercy in them, Jam. 2. 13. The precept of forgiving those who have wronged me is by Christ improved in some kind, and extended even to those offences which are done against God, so far as that I be obliged by it to look upon them (in others) in the most

Unmercifull
Censures.

favour

favourable manner, (as on the other side, I should be most severe in the examining and judging my self) and always remit of that rigour and severity which the matter is capable of, as knowing that my own best actions must be looked on favourably by God, and not strictly weighed by him, or otherwise they will never be accepted by him.

S. To what purpose is all that which in this matter is added to this prohibition in the rest of this period?

Determent
from them.

Direction
how to avoid
them.

C. It is, first, a determent from this sin. Secondly, a direction how to avoid it. The Determent this; to consider how fearfull a thing it were, if God should judge us without mercy; and how reasonable it is, that he should so doe, if we be so unmercifull to other men. The Direction, to resect our eyes and censures, every man upon his own sins, and there to busie them in aggravating every one into the size that justly belongs to it: by this means to poll down my own plumes, to abate my censorious humour, and then those will appear but notes to another man, which now do pass for beams with me. He that is truly humbled with a sense of his own sins will be willing to wink at faults in another; at least not to improve and enlarge them, not to censure and triumph over them.

S. What is the limitation or caution, or explication of this Precept added in the sixth verse?

A limitation
of this pro-
hibition.

C. The sum of it is this, That this Precept of not judging is not so unlimited, that it should be unlawful for me to censure or think evil of any man: as in case he be an open profane person, expressed by a Dog or Swine, the one a Creature so accursed, that the price of him was not to be consecrated; the other so unclean, that it was forbidden to be eaten by the Jewish Law; and both of them Emblems of an habitual impenitent sinner, 2 Pet. 2. 22. The first, again, intimating such as bark and rave at all good Exhortations, contradicting and blaspheming, *As* 13. 45. the second those, that though they blaspheme not, yet by the impurity of their lives shew the secret contempt of their heart. This sacred Exhortation of
not

not judging or censuring is such, as they are not to expect any benefit from: this act of Christian Charity is too holy and sacred a thing to be cast away on such Swine and Dogs, who are first incapable of it, and then will make such ill use of it: and if in stead of judging the offender, you go about to exhort with never so much Mildness, (which is the wisest and most charitable Christian way in this matter) they will contemn your Exhortations, and repay them with Contumelies in stead of Thanks.

The Dogs and Swine are not concerned in it.

S. But what, may I never pass judgment on another man, unless it be such a notorious offender?

C. Yes; 1. If that which you judge in him be (though neither habitual nor incorrigible, yet) notorious, and evidence of fact make it subject to no mistake of yours. 2. If you extend that Censure no farther than that fact, or no farther than what may from that fact be necessarily inferred. 3. If you express your Judgment or Censure in words no farther than may agree with rules of Charity: As, first, Charity to him, either in telling it him your self, and seasonably *reproving him, or telling it some body else, to that end that he may reprove him: or, secondly, Charity to others, that they may be warned and armed, not to be deceived and ensnared by him: or, thirdly, Charity to the Community, that he may not by concealment of some great faults, get into such place of judicature, &c. where that ravenous humour of his, entring in a disguise of sheeps clothing, may be armed with power to doe more mischief. In all which yet I must be very wary, that under this cloak of Charity I do not carry along a malicious, or proud, or wanton, petulant humour of my own, or even an habit of defaming, and flatter my self that Charity is the onely mover in me all this while.

Censures which are not unmercifull.

* Vid. Fratern. correption.

S. But can my judgment be forced? My assent or belief follows, and is proportioned to the motives that induce it: As Knowledge cannot chuse but follow demonstrative Premisses, so Belief cannot chuse but follow those that appear most probable; and if I see that by a man, by which my discourse leads me to conclude him drunk, &c. can I offend in judging him?

Many other
cases of
Judging.

C. If my Conclusion be rightly inferred by due Premises, and offend not against rules of Discourse, I do not offend in so concluding, or in so judging, so that I keep it within my own breast, and do mix mercy with judgment, *i.e.* take the more favourable part in judging; for no man is bound not to know what he sees, or not to believe what seems to him (judging in simplicity) strongly probable. Nay, secondly, if he express his judgment to him whom he thus judgeth, on purpose to be satisfied of the truth of his judgment, or (in case it shall prove true) to admonish, it is still not onely lawfull, but commendable. Nay, to tell it another to either of these purposes, it will be so also.

S. But what if I tell it another, not on either of these purposes, and yet not any defamatory malicious design neither?

C. Though it be not out of any malicious design, or flowing from any stich or grudge which I have to that man, yet it may be a defamatory design; for I may have that general habitual humour of Pride or Vainglory, that for the illustrating and setting out my self in more grandeur, I may think fit to blast and defame every man I meet with; and then that will be sin enough, though I have no particular malice to that person. But if it be not from any such design neither, yet some of this may mingle with it in the action. Or if neither, then still some other evil may; as that of whispering, *curiosity, meddling with other mens matters, wantonness, vain desire of tatling, telling news, &c. and if any of these be it, then it will be so far sinfull as the motive or cause of it is.

S. But if still it be separated from all such sinfull motive or adherent, and be onely produced by somewhat neither good nor evil, (as I conceive it possible that many words of my mouth as well as thoughts of my heart, and motions of my body may be neither morally nor Christianly good nor evil; and that it is not necessary for them to be designed to any particular Christian end, if onely this general care be had, that they be not against Charity or Edification:) What is to be said of such judging?

C. Though some other words may perhaps be of this nature, as indifferent as Motions, or Turns, or

Geures

Gestures of the Body, (and therefore it is not without reason thought, that by [* every idle word] Matt. 12. 36. is meant onely every false word, as hath been said) yet perhaps this of judging another will not be of that nature, being subject to more defaults and taints than most other things, and that which is here indefinitely forbidden, and if it break forth into words, it is yet more subject to evil. But if still it be mentioned onely as a Relation (entire and simple (of what I saw, leaving the conclusion to others judgments, and not interposing mine, or onely so far interposing it, as to relate truly what conclusion I did then make of it, and what moved me to that conclusion, abstaining still most strictly from adding or concealing ought, or doing or saying any thing that hath any tincture from my own pride, censoriousness, &c. it may still be as harmless and blameless in me as writing of the honestest history, or if not, will yet hardly appear to be prohibited under this, of not judging, in this place. But however, because this is the most that can be lawfull, and still is no more than lawfull, (or not sinfull) not arrived to any degree of moral goodness, and because it is very apt to fall into evil, and withall, because of the scandal that others may take, who, by seeing a godly man take this liberty, may mistake it, and go farther, and fall into sin; and yet farther, because it may be a breach, although not of this, yet of another prohibition, viz. that [of not doing to others what I would not have others doe to me] (it being presumed of all men, that they would not willingly have every fault of theirs made matter of discourse to other men) it will therefore, I say, (for these considerations) concern him to deny himself that liberty, if it be but by way of revenge for the unlawfull liberty which he hath so often taken: and though this he should not be too forward to judge a sin in others, (lest he thus fall into the fool's snare, censure others of censoriousness) yet ought he in this matter to be very watchfull over himself, that he offend not with his tongue.

S. This

S. *This Precept of not judging I cannot without tears and hearty confession of mine own great guilt in this kind bear home with me: and I fear there are few in this last and most uncharitable age of ours who have not had their part in it. I beseech God to reform it in all our hearts, and join this last of prudence, which this sixth verse hath mentioned, with that simplicity which in the former five was required of us.*

SECT. II. You told me that after one particular Precept, which you of the power have now explained, there followed some general Precepts. What of Prayer. is the subject of the first of them?

C. It is concerning that great business of Prayer, in the five next verses 7, 8, 9, 10, 11. considered now not as a duty of ours toward God, or an act of worship (as it was considered, Chap. 6.) but as an engine or artifice, to fetch down from Heaven the greatest treasures that are there, even that of grace it self, or the holy Spirit, as appeareth by the comparing this place with *Luke 11. 13.* and the sum of it is this, That Prayer is the Key of entrance into the Father's house; that no man shall ever fail of finding and receiving good things, particularly Grace the greatest good, that asks and seeks, and knocks, i. e. useth importunity in Prayer, as a child to a Father, depending wholly on him, and if he be once or twice repelled, returning unto him (with humility, and submission, and dependence, and confidence) again, and never giving over petitioning till he obtains.

S. *What is the next general precept?*

C. It is that famous one that I told you was the improving of the Eighth Commandment of the Law, and which the * *Heathen Emperour* is said to have revered Christ and Christianity for, and which all the wisest men of the Nations have admired for the best and highest rule of Justice and Charity to our Neighbours, in these words, *Verf. 12. All things whatsoever ye would that men should doe to you, doe ye even so to them*] Which (saith he) is the Law and the Prophets, i. e. on which all my duty towards my Neighbour depends, or wherein the whole Law concerning that is fulfilled.

S. *How is that the improving of the Eighth Commandment?*

C. The

* Severus.

c. The Eighth Commandment [*Thou shalt not steal*] Of the doth first forbid all kind of Robbery, Piracy, Burglary, Stealth, Pilfering, and in a word all invading of any other man's possession or propriety, whatsoever most specious colour or cause can be pretended for so doing. Of these colours I have formerly touched on one, That of those who found all propriety in, or right to the good things of this world, not in the Laws of Nations and of Men, but in the favour of God; and by so doing, offer all men, that are so presumptuous as to think well of themselves and ill of others, a justification for all their rapines, and invading of those whom they malign, or will but pretend to think ill of, that they may devour them. Contrary to which vile and diabolical pretence is not only the profest truth of Scripture in this Sermon, that God bestows the Rain and the Sun-shine, (and under those emblems, the possessions of the earth) upon the wicked and ungodly; but that other known maxim also. That *Christ's Kingdom is not of this world*, that he came not to interpose in secular affairs (such are the proprieties of men) but disclaimed having any thing to doe to be a Judge, or divider among men, and himself pays tribute to *Cæsar*, though an Heathen, and commands that those things that are *Cæsar's shall be given, or rendred, unto him*, supposing that some things there were, and particularly the tribute there, which that Heathen Prince did duly possess and enjoy. And it is a sad *omen* to see this doctrine (which is so directly contrary to the teaching and practice of Christ) to be entertained among Christians, and owned by those (and never by any but by those) who take themselves to be the dearest children and friends of God. To this Commandment is reducible also the prohibition of all oppression and injustice, all withholding the hire of the poor labourer, or generally, the borrowing and not paying again. But the higher pitches of this kind are reserved for this higher precept of Christ, of *doing as we would be done to*, which you will perceive when we proceed to the opening of that.

Dominion
founded in
God's fa-
vour.

Oppression,
Injustice.

S. What

Of doing as
we would
be done to.

S. What then is the meaning of this precept?

C. To love my Neighbour as my self; or not to suffer my self-love to interpose or make me partial in judging of my duty to others; but thus to cast whensoever I doe any thing to my Brother, Would I be well-pleased to be so dealt with by any other? or, if I might have mine own choice, would not I desire to be otherwise used by other men? or yet farther, that whatsoever usage I desire to meet with at God's hands, (which is certainly undeserved mercy, pardon of trespasses, and doing good to enemies or trespassers) the same I must perform to others; for so this phrase [*whatsoever ye would that men should doe to you,*] doth by an Hebraism import [*whatsoever ye would have done unto you*] which is the * style that this precept is ordinarily read in, and then extends to whatever I desire that God or Christ Jesus should doe to me, i. e. not onely all the Justice, but all the mercy, and goodness, and bounty in the world.

* Quod tibi
feri vis, &c.

S. I acknowledge the reasonableness of your collection and interpretation, and shall from thence suppose that this great rule of doing as we would be done to is the foundation of all Justice and Mercy toward men. Now the latter of these you have insisted on already in the Beatitudes, and therefore I shall not importune you again in that matter: but for the first, though that be supposed and pre-required by Christ in his precepts of mercifulness and almsgiving, and consequently hath been supposed in your handling them, yet have you not as yet spoken so distinctly of it, but that your more particular descending to it may be usefull to me. Please you therefore to satisfy me in these few questions: First, whether I may make this advantage of this rule, that whatever I shall resolve to bear contentedly from others, I may lawfully doe to them; and so that if I would resolve to be content to stand to the injuries another man can doe to me, I may then lawfully injure him.

Submitting
to Injuries.
That one
may doe In-
juries unlaw-
full.

C. No man in his right mind can be supposed simply to be willing that injury should be done unto him, and therefore no man is to doe any injury to another: and if any man be as you suppose him, it is then to be resolved, that it is for some advantage or gain which he designs to himself thereby;

as for example, (that which you seem to intimate) that by living by rapine and injustice he hopes to get more than he fears to lose: and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of sinning securely, and will be far from being accepted by God, or by any reasonable man for an excuse of his injustice. And therefore, Secondly, the interpretation of the rule must be (without any such deceit) that I do nothing to any man, but what I or any honest-minded man would be content to have done to him, if it were put to his choice or option; or if you please to take it more intelligibly, you must never do that to another, which, if you were that other, you would think to be injustice; or again, you must never seek to advance any gain of your own by the loss or lessening of another man's.

S. I receive your answer as satisfactory to my first question, which shews me, that this rule is not too loose: But then my next and more serious question will be, whether it be not too strict. I demand, therefore, May I not endeavour to gain to my self by another's loss?

G. I answer positively, you may not; for that is the thing forbidden in the last Commandment of the Decalogue, as it is explicated in the New Testament, sometimes by not defrauding, Mark 10. 19. (where the word in the original signifies the * depriving of another, the lessening of his possession) sometime by † not desiring, or not lusting, Rom. 13. 9. (i.e. not desiring to get from any other man that which is his) sometimes by not coveting, * 2 Cor. 12. 17. and Luke 12. 15. abstaining from covetousness, (where the word signifies a desire of getting that which is † above my portion) but especially (as will appear by comparing the two parallel places, Matt. 19. 19. with Mark 10. 19.) by loving thy Neighbour as thy self, which is there clearly set, not as the great Precept to contain all the other under it, (as in other places it is the sum of the Second Table) but as the particular importance of the last Commandment. From whence it follows, that it is not lawfull to design the gaining of any thing

Gaining by another's loss unlawfull.

* μὴ ἀποστῆ.
μὴ ὀφθῇ.
† οὐκ ἐπιθυμῶ.
μὴ ὀφθῇ.

* οὐκ ἐπιθυμῶ.
ἐκ μέρους.

† As the word is opposed to ἰσότης, equality and ἰσότης/μίσθον ἐν τοῖς συνδράγμασι, just proportion in Bargains.

Simp. in Ar. Phys. L. c.

to

to my self by the diminution or loss of another, for that is clearly to covet his, (contrary to the duty of contentment with my own) and to love my self, and to doe good to my self by the hurting of him, and that which is called in Ecclesiasticus, Chap. 41. 19.

• *unjust dealing*
• *in buying*
• *and selling.*

*deceit in giving and taking, i.e. in bargaining.

S. But if I may not thus gain by another, this will take away all buying and selling, especially all trading, wherein the tradesman sells dearer than he bought, and whose very living is by what he gains.

Of just dealing in buying and selling.

C. It will take away all unjust dealing in buying and selling, all Extortion, Monopolies, Forestalling, Enhaunsing of Merchandise, Lying, Falsifying, &c. and it is very fit it should doe so; but for honest ordinary lawfull gains, such as a man may plentifully and comfortably live by, and such as all men will be well content that all others should make by their trades, as a fit proportionable reward both for their present pains and charge, and for their industry and expences in acquiring such a skill or craft, and for the hazard they are subject to, it will not at all lessen them, for it is among all men resolved, that every man's art and his pains, and the charges and the hazards he is put to, are rateable, and may be sold, and that it is profitable to each single man, and to Commonwealths, that some men of skill and honesty should traffick, and provide those things which are commonly wanted, and make a moderate gain by the selling of them; and the Rule which we are now upon hath nothing contrary to that: for any man would be content, that he that brings him home to his door those things which he wants, and which would cost him much more to provide for himself, should gain one penny in twelve, or the like proportion, which the Masters of every trade know to be moderate on both sides, neither too little nor too much. But if this moderation be not observed, if the gain be any thing considerably either less or more, then it is that the Rule is broken.

S. I conceive that the gaining too little will not break the Rule, and for the too much, I must yet desire more punctual directions.

C. It

c. It is possible you may be mistaken in the former, not onely because he that sells too low, may offend against himself and his own family, and a man is to love himself, (and not his Neighbour onely) but especially because a man may, by selling at too low a price, get away the custome from, and consequently defraud and injure all others of the same trade with him: as for example, if ten men in a City may all of them live by their (some way of) Merchandise, by the gaining of one peny in every twelve pence which they lay out, it will be possible for one of these men, by taking but one half-penny in a shilling, to get all the custome from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under-selling than otherwise he could do; which, though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City.

S. I perceive my error, but still conceive that the most ordinary way of offending is in the excess, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one penny to get nine, and so an excess in another kind also: but, I say, the ordinary way of offending is in the direct excess) in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?

c. This one rule will serve your turn, never to endeavour to enhance the price of any commodity above the value of it. *Rules to regulate gains.*

S. What may is there to know the value of any thing?

c. That known one, that * every thing is valuable for as much as it may be sold. ** Tamis valet quanti vendi potest.*

S. If that be the rule, the Merchant will be safe enough for if he sell a thing at never so dear a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done amiss.

c. You mistake the Rule: for unless he that bought it, can sell it at that price again which he was made to pay, or unless he that sold it him could have sold it to other prudent men at that rate, or unless

unless that be the ordinary rate of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable, according as any one subtle Merchant can have sold it to any one weak or passionate chapman, but according to what is the ordinary rate of it, when it is sold.

S. But if a man will give me such a sum for a Commodity, do I doe him wrong to take it?

C. If you are a Tradesman, whose calling is to furnish those that want with such commodities, you are not to demand more than those moderate gains; And if you demand no more, it cannot be imagined that he will give you more for it: or if voluntarily he will on his own free motion, not onely without any art of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if, I say, he will then in bounty, or voluntarily upon any other fit consideration, give you more, it will in that case be perfectly lawfull for you to take it.

S. But what if it be a thing which my calling doth not so engage me to sell; if it be my House, or Land, or the like, which I may most lawfully keep; may I not sell that for as great a sum as I can possibly get for it?

Moderate
rates of all
things.

C. Though I am not obliged to sell these at any rate, yet if I do sell them, I must set a moderate rate upon them, and if I sell them to one at a higher rate than either any man will give him again, or than I could have had of others, I shall for the present suppose that it was by one or more of these means that I was enabled to doe it: either first, that the Buyer was unskilfull and weak; or secondly, that there was some undiscovered fault or weakness in that which I sold (I mean, which the Buyer discerned not) which moved him to be willing to pay that for it, which if he had known those faults he would not have done. And then that concealment again might be wrought, either first, by some positive falsity of mine in downright denying it, when I knew it was so; or secondly, by my denying it again, when I thought really that it was not so, though it were; or thirdly, by my refusing

fusing to answer to any such question about it; or fourthly, by his not making any such question to me. Or else thirdly, that the Buyer had some special liking or fancy, or vehement desire to that possession of mine; or fourthly, that it was more convenient and beneficial to him than to any man else. And every one of these circumstances will somewhat vary the case, perhaps it may be worth your pains to see how.

S. I shall therefore call upon you for your resolution to the several cases. And first, what is it, if his weakness and unskilfulness were made use of to get from him an higher price?

Imposing on the weakness of another.

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another man's weakness, and very near the guilt of robbing on the high-way, (which is but the making use of another man's weakness to deprive him of his goods) nay, of that grand Piracy so common unto many abroad in the world, when the stronger devour the weaker, upon no other title of right but because they are so, and every man thinks he may lawfully do whatever he is able to do, (saying with the Atheist, *Wisd. 2.* Our strength is the law of justice, and that which is feeble is found to be nothing worth:) and this is most directly contrary to the first Fundamental Rule; for no man would be willing to be so over-reach'd, it being (beside the injury) a most contumelious thing to be out-witted, (as to be over-powred) and nothing is counted more unsupportable than such a contumely.

S. For the second, if there were in the Buyer some particular deception proceeding from some concealment of some fault in the commodity: And first, if that concealment were wrought by some falsity of the Seller, in down-right denying it, then if that were knowingly done, I conceive at first thought of it, that that must needs be a double sin in the Seller, 1. of lying: 2. of robbing or cheating the other man of so much of the price as the consideration of that fault would have taken off from it. And this is the greatest meanness in the world, to sacrifice any of my truth to so base a thing as a little gain of money is. But what if his denying it was upon an error in himself, the fault being unknown to him, (which was the second case of concealment)

Concealment: if faults in a Commodity.

X

C. Though

C. Though that may have excused him from the first guilt, that of a *lie*, because he spake as much as he knew, and went not against his Conscience; yet it is clear that by this means he hath made an immoderate gain (though perhaps against his will) and the other hath lost, having not that for his money which he thought he had bought, and might reasonably be allowed to think so, because he might in prudence think the Seller knew (and yet if there were any imprudence in it, the Seller ought not to gain by that, the folly of the other being not an ingredient valuable in his Commodity, nor giving him any title to the other's goods, as before :) and therefore I shall conclude that in that case, so much of the price must be paid back again as came in through that (though involuntary) falsity; and he that doth not think fit to doe so, may well be presumed to have falsified wittingly; for he that hath once erred, will be sorry for his error, and he that is so, will be desirous to redeem it even with some loss, but will never think fit to gain by it, to be the richer for his sin, which yet he must be, if he restore not. And if in either of these two cases it be interposed, that it is an old Rule, that the *Buyer must stand to hazards*, and consequently must look to himself, which would conclude that the Seller is safe in such cases: I answer, That that is a rule of Humane Law, and accordingly that he may be safe from the Penalties of the Law, (which looks not any farther than the outside of the action, (as it is a contract legally past) and cannot possibly dive into the secrets of Conscience, nor consequently punish what it is not presumed able to see;) but then he shall not therefore be safe from God, who looks to the heart: and besides, if all other Laws should allow such liberty, and free men not onely in the Court, but from Obligation of Conscience as far as concerns that Law, *i. e.* not command such strictness to the Buyer, yet Christ may be allowed to improve Laws, even the Civil, Imperial and the Municipal English, as well as the Natural and Mosaical Law; and I shall here suppose him to have done

* *Caveat
emptor.*

Humane
Law no se-
curity to
Conscience
in this mat-
ter.

done it, by this rule of [*doing as I would be done to*] which certainly comes home to these cases, no man being supposed willing to be cheated by another's fallity, whether voluntary or involuntary, or if he be content to forgive it, when he knows it was involuntary, yet will not he be pleased that he should suffer or pay for the other's error. This same answer may also be given to (that which is the onely second thing which I conceive may make this resolution of the case to be thought too severe, viz.) the common, if not universal, custome of men to doe otherwise. For sure there is no prescribing against Christ's Rule. If former Laws might be heightened by Christ, and so former Permissions evacuated, then sure former Customs, be they never so universal or popular, may well be superseded by so great a presence as of Christ, who among other things came to redeem us from this error, (and to stir us up on the other side to oppose it the more, because it was a popular one, being by that very consideration evidenced to be a part of the world, which in our Baptism we abjured) and to shew us that Abundance was not so precious a thing, but that a little well gotten were as great, nay, a far greater, wealth, a richer matter of content in this life than all the vastest Treasures or Revenues. And I pray mark how powerfully Christ hath delivered this, as an Aphorism, to persuade any prudent man to abstain * from covetousness, Luke 12. 15. (the word signifies desire (or endeavour) to get more than what belongs to one, the contrary to contentment with the present estate whatever it is). Because, saith he, † the life that any man hath by his possessions (be it life it self, or chearfulness and felicity in life) || consists not in having superfluity; he that hath enough, (and that may be had without coveting, without gaining by another man's loss, by ordinary moderate gains) is as happy even for this world (if there were never another) as he that hath the greatest abundance or superfluity: for the very nature of these words tells us, that that is needless, (so abundant and superfluous signifies) and then what is it but burthen that we gain by it,

Nor Univer-
sal Customs:

* Xon mhio.
vcliac.
† i qan and
en + vcrap.
χρίτων αμν.
|| in co rd
deservat
mi vcr.

S. You have by this superaddition to your answer made that Doctrine, which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more capable of what you shall farther add to the other cases. To proceed then, What if that deception proceeding still from concealment, that concealment were by the Sellers refusing to answer to such question concerning any such fault or defect in the commodity?

Two sorts of
conceal-
ment.
The first.

C. That refusing to answer must in all likelihood be insidious, and on design to gain more than was due, and that is very gross, though there be not the lye, there is every thing else that was in either part of the last case, and must be condemned accordingly.

S. But what if it was by the Buyers not making any such question?

The second.

C. Even then the Laws of Justice, as they were known even to natural men, would decry it as unjust in him that sells, in case he knew ought by the commodity which he could believe did really, or would in the Buyers opinion (if it were known) lessen the value of it: for then it is clear, that man means to make advantage of that concealment, and receive somewhat for that which is really nothing, and by him known to be so, though for covetousness he conceal it. This case to this purpose hath been put by a natural * man before Christ's time in this form: There was a famine in one City built on the Seaside, whereupon the Inhabitants of another hearing of it, provided to send out a Fleet laden with Corn to relieve them; which consisting of ten or eleven Ships, and being all prepared, one Ship gets out a day before the rest, and comes to the Haven, and freight sells the burthen of Corn at what rate was demanded; and that being done, the whole Fleet comes in, and so fully furnishes the City, that it was sold at an ordinary price, perhaps but the third part of the rate for which the first Ship had sold. The case being argued in behalf of the Owner of that Ship, and all the fairer circumstances being considered, (as that they of the City never asked him whether there were more Ships a-coming, nor staid to beat the price with him, but gave willingly what he demanded)

Cicero de
Offic.

ded) the resolution is at last, That this was an indirect Action, and that this Artifice of his was merely designed to gain from the Citizens that which he had no right to, and which they would not have given had they known that which he knew, and none but he could tell them. And what (saith he) did that man get by this? Forsooth a little money, and was counted a Knave; encreased his Treasure, and lost his Reputation: and that he conceives sufficient to fright any from the like. And sure, if Christ's command may not prevail with us as much as sense of honour among them, or if that be counted honourable now which was infamous and reproachfull then, if now it be a creditable thing to circumvent and cheat my Fellow-Christian, to grow rich by tricks and artifices, when *Socrates* an honest Heathen would venture a Martyrdom in *Athens* to beat down these and the like vitious customs among his Country men, and resolve that such a death was better than any kind of life; then sure Christianity is ill bestowed on us: We have little considered that he came to make us more like *Doves*, not more like *Serpents*, more just, not more cunning, more upright, sincere, unconcerned, despisers of the world, not more shrewd deceitfull adorers of it, than Jews or Heathens had been before.

S. Will you proceed then to the third case? Suppose the Buyer have a great liking to my commodity, a vehement desire to buy it, may I not then make him pay dearer for it than otherwise it was worth?

The Buyers fancy valuable in some case.

C. His fancy adds no real worth to the thing, only it is true, that it may be more gratefull to him than otherwise it would be, and that I confess is a benefit to him, and if I have really the same fancy to it, or some degree of it, I may value that: and upon these two conditions, (1. That for my fancy, I do really prize it at that rate that I demand, and I would not to any other man part with it under; 2. That I deal openly with the buyer, tell him what I conceive is the real worth, and what my fancy or special liking hath set more upon it) I doubt not

but

In some case
por.

but I may demand, and receive a valuable price for it, rating my fancy at so much as I really value it, wherein I must be carefull that I do not deceive my self, and pretend fancy, when I mean covetousness. But then, secondly, If I cannot truly say this, if it be onely that the buyer is delighted with it, fancies it, not I, then sure it will be worth remembering, that Christian Charity, of which Christian Justice must be always thought to have some mixture, requires me to doe that kindness (be it that which is profitable, or onely that which is grateful) to my Fellow-Christian, which I can doe without any detriment to my self, and so doe good to all men, without hoping to receive any advantage to my self by so doing, according to the notion which our English translation hath of *Luke 6. 35.* which yet if the buyer's gratitude make him acknowledge, and repay with some other good turn, the seller may lawfully receive it.

The convenience of the
buyer truly
valuable.

S. The last case is, if it be more convenient to him that buys than to any man else, and so more beneficial also, what think you of that?

C. I doubt not but convenience is a valuable thing, and that a possession may be far more convenient to one than to another, and that there is no reason but that he to whom it is more convenient should value it higher than any other; and if it be rated by the seller but according to this proportion, so much dearer to him than to another as it will be more beneficial to him, and this be made clear to him, and openly profest, if he, upon that reason of the real benefit which the convenience brings him, and not onely upon fancy again, be truly content to give so much for it, it is lawfull for the seller so to rate it to him. And yet because that convenience was not the same to him that it is to the buyer, (by which means it falls out, that he that shall be paid as much as to him it was worth, though he receive nothing for that casual advantage to that other) it may very well become the seller to shew kindness and friendliness in this matter also, as before, though
I can-

I cannot say he is unjust if he do not; there being this difference betwixt this and the former case, that there the fancy of another's was not so reasonably valuable as here the supposed convenience is; because this will bring him in some real gain, that only an imaginary one. All that I shall bind you to in this particular (because to make the buyer pay more for the convenience than otherwise I would have sold it for, is the nicest case, and that, which if it be not, is yet the nearest being unlawfull) is to deal as openly and clearly as you can with the buyer, and by reasonable Arguments satisfy his Reason, that it is reasonable for him to pay more for this than another, because it will be more advantageous really to him than to any: and that you may be sure that your covetousness deceive you not in this matter of some scruple and difficulty, (as it is easiest to slip and fall for him that stands on a narrow place, and easier yet for him that hath a weight on one side, and such is covetousness) you may doe well to put that (whatever it is) that that man gives more than another would give, into the Corban or poor man's purse, that so what is gained by that * happy bargain, having more of God's blessing in it than ordinary, should yield God this acknowledgment by enriching his poor children.

* *2 Cor. 16. 2.*

S. But can you allow me no greater liberty than this in buying and selling? And if you do not, will this be agreeable with publick weal? Besides, if you impose those strict rules of indifference on the seller, you must doe the like on the buyer too; and if he by any indirect means have over-reacht me, he is bound to as much restitution as I should have been.

C. I make no question but the same exactness is required of one as of the other; and I shall think it very necessary that all the rules that have here been set the seller shall be matter of obligation also to the buyer, so far as belongs to him, *i. e.* as far as the rule of doing as he would be done to doth belong to him: But for any farther liberty to either, you must not expect it from Christ, who will think you rich enough and happy enough (even beyond the

The Objections against this strictness answered.

most laden worldling, that Mule under a burthen, not a treasure of Gold, to gall, but not to bless him) if you have good food and raiment, and contentment with it. And for the concernments of the Commonwealth in this matter; First, it is clear, that if the practise of these rules should prove inconvenient to any Commonwealth as now it stands, this might rather be imputed to the generality of the contrary custome, which will not without some difficulty, and perhaps present incommodation, be changed: and the same might also be observed of most other sins, which have had the luck to become customary. But then, secondly, for the new constituting of a Commonwealth, and so likewise for the prudent well-weighed reforming of any vice in the old, it will be found most true, That the rules that Christ hath set, if they were embraced, would be universally most gainfull; or if they did hinder some particular advantages, either of some men, or society of men, this would be repaired by other more valuable benefits. More especially these Rules would keep the world most quiet, and so most worth living in; and on the contrary, the desiring more than this, is it that makes the world such a Stage or Theatre of none but Wrestlers and Fencers, each labouring to supplant and wound the other, till at last the world is become but a kind of Hospital of poor and maimed, every man undoing himself and his Neighbour too by desiring to be richer than he. And beside, you may consider that the wealth of this world being God's (onely God's) peculiar, in his hand to dispose and preserve and bless to whom he please, and his blessing more gainfull to us than our own crafts, it is not likely that he will deny it to them that use and depend on his rules in acquiring it, or give and continue it to those that set themselves against him, that *will be rich in †spight of him*: Or if he do, this is an infallible Argument that riches are not the greatest blessings, for then those whom God best loves would have most of them.

* οὐ βελόμ-
νοι πλῆτε-
† τὰ ἰδ' ἀδύ-
κως εἶχε
ἰσαλάτῃ· καὶ
† ἡ συντη-
αὶ. Eurip.

S. But the reason why I said these Rules were inconvenient

to Commonwealths, was, Because they would hinder Merchandise; and the reason for that again somewhat else, viz. Because the hazards peculiar to Merchants are so great, that if they have not leave to make use of such advantages as you have spoken of, and seemed to deny them, they will not be able to subsist at all.

C. You must know that all Merchants are (in passing a judgment what is moderate and lawfull gain) supposed to take into consideration those hazards that you speak of, those, I mean, that are universally annext to their trade, and so are all men of all other callings also: and therefore, when I speak of a lawfull moderate gain, you must know, that I count that but a moderate gain which sufficiently provides for hazards, nay, which takes in farther the consideration of all other things (which before I named to you, and) which are fit to be considered, the charges and pains they are at, and the rate that may be set upon their craft or skill, and that heightened more and more according to the difficulty of acquiring it, and the usefulness when it is acquired. Nay, when the skill is in such matters, or in that kind, that it brings in some real commodity to others without their doing or paying any thing toward it, it will be more reasonable for those men in these respects to value their Trades or Crafts very high, and to expect great gains by them, because what comes in to them, is supposed to be taken away from nobody, but withal to bring some advantage to others, without any detriment or hazard to them. But then all this being supposed to be already provided for in the several Rules that the honest intelligent men of every Trade set themselves, it will not be reason that the same considerations of hazards, &c. shall be taken in again to heighten the gains yet higher, nor indeed may particular extraordinary losses be excuses to any man for so doing: for those, whatsoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience; or if he be impoverished by such heavy accidents, it will be fitter to seek a subsistence by a *Brief*, or demand of mens charity,

Merchandise
and the ha-
zards there-
of considera-
ble.

charity, than by enhancing the price of what is left, no misadventure being excuse for me to be unjust. And because I now have mentioned mens charity, as a lawfull relief for him who cannot thrive by lawfull trading, I shall also add, That if upon helping any man to a good peny-worth, or selling upon bare moderate gains, the Buyer think fit to reward my Justice and Diligence with some reward above the price he pays, (which may be very Christian for him to doe in this case, if it were but to encourage upright dealing) there will be no need to make scruple of receiving what is so freely given; but to grow rich by that which is fetcht out of another's throat, extorted and forced from him, will never tend much to the Comfort or Reputation of any man, nor have much reason to hope for any blessing from Heaven upon it.

S. You have now been sufficiently detained by a view of this Rule as it looks on acts of Justice betwixt men; and for the other branch, the extent of it to acts of Mercy, I told you I should not expect that to be again repeated to me. Onely in stead of it, I shall take leave to put you in mind of one thing which may perhaps cost you some time, and yet belonging directly to this matter of just dealing betwixt man and man, I cannot but think it seasonable for me to demand, and for you to give your judgment of it.

C. What is that?

Of Usury.

S. The known famous business of Usury, of which there are various and distinct opinions, and perhaps the Reasons given for any of them not very satisfactory: I shall expect your opinion of it.

C. You shall have it as clearly and briefly as I can: And first, I must tell you, that the business of Usury is not so clearly stated in the New Testament (and for that among the Jews in the Old, it is both obscure, and onely to a fellow-Jew, and so belongs not unto Christians, who are not obliged by their Judicial Laws any farther than the equity of them is imitable by us) as that I can set strict and certain Laws to all any man's actions from thence, which you will believe with me, when I tell you the one onely ground of Objection I have against Usury from

from the New Testament. It is from an observation which I made in comparing the Hebrew with the Septuagints Interpretation of the Book of Nehemiah: in which generally the Phrase which we render * [to exact usury] is rendered by the Greek, † [to exact] simply, without any substantive added to it; and to the Greek Noun for requiring or * exacting, signifies there requiring of use, and so 2 Mac. 4. 27. that which is rendered [required it] most probably signifies this receiving of use, the Period being best rendered thus, As for the Money, &c. he put it not into any good course, but Softratus, &c. took the use of it; for unto him belonged the managing of the Money. From whence (knowing what sympathy or consent there is between the Greek of the New Testament and of the Old) I presently thought that that place of the Gospel, Luke 6. 30. might be explained; where Christ, speaking of Acts of Mercy, (giving to every one that asketh) addeth in our translating, † And from him that taketh away thy goods, ask them not again: Where I conceive the most proper and commodious sense, (and that which will be most agreeable to the context concerning Giving) will be this, From him that * receiveth, (not taketh by force, but all one with the word which we render † receiving) by way of Loan any of thy Goods, * require no usury, (according to that notion in Nehemiah, of requiring, for exacting of usury) of him. Which being, as I said, joyned with [giving to them that ask] denoteth a work of Mercy, as indeed lending is a prime way of Mercy; The good man is mercifull and lendeth, and, he that is mercifull will lend to his Neighbour, Eccles. 29. 1. and many the like. And I remember a most excellent obliging † Roman exercised himself especially in this kind of Mercy, lending, and strictly requiring the payment on the day. And Cornelius Nepos saith, he did more good that way, than by giving he could have done; teaching men to be thrifty and laborious, whereas giving, or suffering them not to repay, would have made them sluggish and beggars. Which being supposed, it will follow, that this of not requiring of use, being an act of Mercy,

must,

The one Christian Precept against it considered.

* ΝΥΝΟ
ΟΝΟ
Usuram capi-
genes.

† Αναπαισι.
* Αναπαισι.

† εἰς τὸν οὐ
ἀποστρέφει
οὐκ, καὶ ἀ-
παύειται.

* ἀποστρέφει,
not ἀπα-
ρσύνει.
† λαμβάνει.
* καὶ ἀπαί-
τει.

Lending an
act of mercy.

† Pomponius
Atticus.
In vita Pomp.
Attici.

Usury from
a rich man
not unlaw-
full univer-
sally.

must, I conceive, be extended no farther than the former Precept of giving was to be extended. Now though the words are in an unlimited latitude, [*Give to every one that asketh* ;] yet ordinary prudence will interpret them so, that if a covetous rich man ask of me, I am not bound to give to him, but onely to him whose wants set him on asking. And so consequently in like manner the prohibition or forbidding to exact, take, or require use of him that borrows, belongs not again to the poor or mean Creditor, when a rich man borrows of him, but onely when the rich lends to the poor man, to whom a free Loan is a seasonable mercy. From whence, as I should conclude without any demur, that when I lend a poor man, I must not require use (any more than I must deny alms to him that wants it, when I have it to spare ;) so I cannot conclude it unlawful from hence to receive from a rich man (I mean, who wants not that alms) what interest or increase he is willing to give me, which is, I suppose, the question resolved. All I conceive necessary to be added by way of Caution, is, First, that I take care, that such lending to the rich, do not disable me from assisting the poor. Secondly, that I am (as far as morally I can be) sure, that he who pays me this use, is able to doe it without eating out or hurting himself, but that he makes greater gain of it by trading, or the like. Thirdly, that it be not so done as that it may bring reproach or censure of worldly-mindedness, or illiberality upon me, (especially if I be a Clergy-man ; for by the Canons of Ancient Councils, they are forbidden many things of this nature, which were permitted others) much more that it be not an act of a covetous mind, but onely a way of subsisting on that small portion my friends have left me.

S. But what must I doe, in case the person to whom I thus lent upon use, (and in so doing observed, as well as I could, the second Caution, conceived him very probable to make gain by that loan) either by misadventure, or by his own neglects, lose by my loan, or be eaten out by paying me interest?

G. I

c. I answer, that in that case it is the safest course to forbear the interest, and in matters of this nature I conceive it is my duty to take the safest course; and the thinking my self obliged to doe so, will make me the more circumspect than perhaps otherwise I should be, in examining the condition of the person, (of whom I adventure to take use) and being as sure as I can, that I take it not from any that could need my charity, *i. e.* my lending without use. In all this you must not think that I am so positive as in other things I have been, but onely that I set you down my opinion, and the grounds on which I build it, and shall expect your assent no farther than my grounds convince you. For the truth is, After all this which I have said upon that ground, from that passage of *S. Luke* so interpreted, I must confess that the word which I render [*requiring of use*] may signifie somewhat else, *viz.* to exact, or require back the loan (when it is lent without use) for so the word to require back that which is lent (contrary to Release) is rendered, *Deut.* 15. 2, & 3. and so *Wisd.* 15. 8. and *Eccclus.* 20. 15. the Greek word is used for calling back a Loan, and so indeed the word more usual, is * to lend simply, as well as to lend upon use. And then the meaning of the Verse in *Luke* will be, that as I must give to him that asketh, so of him that borroweth of me, I must not exact repayment, when he is not (through Poverty) able to do it, (for that were an act of Oppression, or very contrary to Charity; and therefore, *Isai.* 9. 4. the † word signifies Oppressors, and *Eccclus.* 20. 15. it is set down as the character of an illiberal fool, [*To day he lendeth, and to morrow he asketh again.*]) And if this be the sense, then it will be still pertinent to the business of Liberality, or Charity in giving and lending, and so no farther belong to the matter of Usury than by analogy may be inferred from thence, *viz.* That if from a poor man I must not hasten or exact the repayment of his debt, but continue the Loan to him as long as his distress requires, then surely I must not sell that Loan, *i. e.* take use of him. But this still must belong onely to the

A Caution
to this.

† *ὁ καταπιεστικὸς*
πρὸς.

the rich man lending to the poor. As for the case of the rich man's lending to the rich, there hath appeared nothing in either of these interpretations which will oblige to it, or (if he do) which will prohibit the taking interest of him: and there is as little to that purpose in a third possible interpretation of the words (according to the sound of our English) of not requiring the legal four-fold of him that hath robbed me; which, though it be not the importance of the word [*take it*] which notes onely receiving, not rapine, yet is no very improbable rendring of the word [*Require*] if we compare it with a place in an ancient humane* Author. But, as this still belongs not to Usury at all by any analogy, but onely concludes that the not requiring the legal fourfold of the thief, will by analogy with the former part of the Verse be restrained onely to the case of the poor (not rich) thief, that by necessity is enforced to take away ought from thee; so do I not know any other so much as colour of Text, in the New Testament, which forbids it, nor indeed reason nor analogy, either from that great Rule in hand, of *doing as I would be done to*, (for if I were a rich man, I would in in case of convenience, or advantage, that a Loan would probably bring in to me, be willing to pay use for it) or of *loving my Neighbour as my self*; nor consequently can I yet affirm it unlawfull, still supposing that the Cautions which I mentioned be observed uprightly.

S. I shall rest in your present directions, and draw you on no farther in this business of Justice, because I conceive the prime thing designed in the Rule on which we have built these discourses, is indeed that duty of mercifulness.

C. It is so, for in this sense it will best agree with the precept of liberality to enemies, (with which it is joyned, *Luke 6. 31.*) and the promise of God here to give to every asker, (of which bounty of God's we that are partakers ought to doe the like for our brethren) and be a fit introduction to the exhortation that follows of Christian strictness, which seems to be built on this, and to be but a branch of this great precept, and not a severall from it.

S. What

*Vid. Anon.
S. h. list. in
Arist. Rhet.
lib. 2. fol. 26.
l. 20.
ὁ νόμος δι-
ορίζει τὴν
καλὴν ἀ-
πάτην εἰς τὸ
πᾶν ἀπο-
δοῦναι ὅτι
οὐκ ἐστὶν ἀπο-
δοῦναι τὸ
πᾶν ἀπο-
δοῦναι.

S. What is that exhortation you mean?

C. That of a great superlative strictness in the ways of Godliness; not being content to walk in the broad ^{of strict-} road that Jews and Heathens have contented themselves with, (not willing to undertake any thing of difficulty for Christ's sake, and so by that means falling into destruction) but *entering in at that strait gate and narrow way that leadeth unto life*, that way which these elevated precepts have chalked out to us; and which here, it seems, are not proposed as counsels of perfection, but as commands of duty, without which there is no entering into life, no avoiding destruction.

S. What now is the third general Precept?

C. It is a Precept of wariness and prudence, to be ware of Errours, and those whose trade it is to seduce us to them, and this in the six next Verses, 15, 16, 17, 18, 19, 20. and it belongs not to all deceivers of any kind, but particularly to such as profess to follow Christ, and yet teach false and damnable doctrines; which that they may put off to their auditors or followers the better, they pretend a great deal of holiness in some other particulars. And the sum of that which he here saith to this purpose may be reduced to this, Whensoever any false Teacher comes to disseminate his Doctrine, the surest way to discern him will be to observe the effects and actions discernible in him, or which are the fruits of his doctrine. If all his actions and all the designs and consequents of his doctrine be the advancing of piety and charity of all kinds, then you may resolve that he is no such (false, at least dangerous) false Teacher. For first, the Devil will never assist him, or put him upon false doctrines to such an end, to bring more holiness and Christian practice into the world. Secondly, such holy Christian practice is not easily built upon any false doctrine. Thirdly, if the doctrine should chance to be false that bringeth forth such wholesome effects, then to him that receiveth it for those effects sake, and otherwise discerneth not the doctrine to be false, it may be hoped, (through

Of Wariness
and Pru-
dence.

Marks of
False Teach-
ers.

God's

Fruits of
their doc-
trine.

God's mercy in Christ to our infirmities) it shall not prove dangerous or destructive. But if the consequence or effects that flow naturally from the doctrines which he brings, be either against rules of piety, or Christian virtue; As 1. if they tend to the lessening of our love of God, or (under that head) to the aliening our hearts from him, by giving us mean and unworthy notions of him, (contrary to those Attributes of infinite Power, Justice and Goodness which we ought to believe of him) if they tend to the begetting of presumption and security in our hearts, by giving us any ground of hope without purifying and amending our wicked lives; by leaving no place for fear, whatsoever we do, by making us conceit highly of our selves, rely and trust on, and boast of our own merits; if they lead us to idolatry, to the worship of somewhat else beside the only true God, or to a bare formal out-side worship of him; if they open the door to false or needless swearing, or to profaneness, and neglect of God's service: Or 2. if they tend to injustice or uncharitableness toward men, or (under that head) to disobedience, sedition, rebellion, faction, speaking evil of dignities, acts of Jewish zelots, &c. to the favouring or authorizing of any kind of lust, of divorces forbidden by Christ, &c. to the nourishing of rash anger, uncharitable (either temerarious or unmercifull) censuring, envy, emulation, variance, strife, malice, revenge, contumelious speaking, whispering, backbiting, &c. to the excusing or justifying of piracy, rapine, oppression, fraud, violence, any kind of injustice, &c. to the spreading of lies, slanders, defamations, &c. to covetousness, unsatisfiedness, discontentedness in our present condition, desire of change, casting the cross on other mens shoulders, that we may free our own from it, to dealing with others as we would not be well-pleased to be dealt with our selves; or, in a word, if they tend to the discouraging or discountenancing any Christian virtue set down in this or any other Sermon of Christ, or by his Apostles, or to the granting any dispensation or liberty from that Christian strictness in these duties, or in those other of repentance,

repentance, self-denial, meekness, mercifulness, peaceableness, &c. Then by these marks and characters you may know this to be a false Teacher. Yet not so far this, as that whosoever is guilty himself of any of these sins, shall be (if he be a Teacher) a false one; for it is possible his doctrine and actions may be contrary: but that, if these be the fruits and natural effects of his doctrine, then shall his doctrine be thus condemned; otherwise an ill man he may be, and yet a Teacher of truth; a wicked person, but not a false Prophet.

S. But is it not said of these false Prophets, that they come in sheeps cloathing? which sure signifies their outward actions to be innocent. How then can they be discerned by their fruits?

C. I answer, first, That the fruits of their doctrine may be discerned, though their own evil actions be disguised and varnished over. Secondly, That though their actions most conspicuous and apparent be good, yet their closer actions (which may also be discerned by a strict observer) are of the making of the Wolf, ravenous and evil. Thirdly, That though they begin with some good shews to get authority, though they enter as sheep, doe some specious acts of piety at first, yet they continue not constant in so doing, within a while they put off the disguise and are discernible.

S. What now is the fourth and last general Precept?

C. The sum of it is, that it is not the outer profession of Christianity or Discipleship (though that set off by prophesying, doing miracles, &c. in Christ's name, i. e. professing whatsoever they doe to be done by Christ's power) which will avail any man toward his account at that great day, without the real, faithfull, sincere, universal, impartial performing of obedience to the Laws of Christ.

S. But can, or doth God permit any wicked man to doe such miracles, &c.?

C. Yes, he may; For the end of miracles and preaching, &c. being to convince men of the truth of the doctrine of Christ, that may well enough be done by those that acknowledge that truth, though they

they live not accordingly.: The miracles done by them being not designed by God to the commendation of the instruments, but to the persuading of the spectators.

Sect. III. S. Having received from you the full tale of the Precepts you proposed, there now remains only the conclusion of the whole Sermon to be discharged, and then you have paid me all that your promise hath yet obliged you to.

Of Profess-
ion of Chri-
stianity
without ac-
tion.

C. It is this, (occasioned by the last precept of doing as well as professing God's will) that the professing of Christianity, lending a patient ear to all those doctrines, will (if it be (as oft it is) trusted to and depended on, to render us acceptable to Christ) prove a very fallacious and deceitfull hope. Whensoever any storm comes, any shaking disease or affliction, which gives us occasion to awake thoroughly, and examine our selves to the bottom, we are not then able to retain any hope or comfortable opinion of our selves, although in time of quiet and tranquillity, before we were thus shaken, we could entertain our selves with such flattering glozes. Hearing of Sermons, and professing of love to and zeal for Christ, may pass for piety a while; but in the end it will not be so. It is true Christian practice that will hold out in time of trial, and that hope of ours which is thus grounded will stand firm and stable in time of affliction and temptation, at the hour of death and the day of Judgment. This doctrine of Christian duty and obedience is such as can never deceive any man that is content to build upon it. Nor infirmity, nor sin, (committed; but repented of and forsaken) nor Devil, shall ever shake any man's hold that is thus built, endanger any man's salvation that lives according to the rule of this Sermon; nor shall all the flattering deceitfull comforters of the world bring in any true gain or advantage or substantial ground of hope to any other.

And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes.

LIB. V.

S. **H**AVING profited somewhat by your advertisements in that part of knowledge which is most usefull to me, I shall Of the endeavour now to give you some account of my proficiency, Creed. though it be but in taking notice of my farther wants, (which till you thus opened my eyes I discerned not) and in desiring your help to assist me yet farther, to discern what influence on my life or practice may be had from those very Articles of my Creed which you supposed me to have learnt in my Catechism: But having no otherwise learnt them than to say by rote, and perhaps to understand the words and meaning of them, though I had formerly contented my self with that superficial knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and, by the testes you have given me, I find my appetite raised to receive what (in order to practice) you shall please to teach me from thence, being strongly persuaded that the bare speculative knowledge of these doctrines sunk no farther than into my brain, will avail but little to my salvation.

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the Articles of our Creed are seldom or never mentioned but as obligations and pledges of our amendment of life, Christ's death, of our Mortification; his Resurrection, of our New life, &c. I shall therefore be persuaded by you to proceed a while on this theme, insisting onely (unless it be in passage) on that which is practical.

S. Be pleased then to set out on this journey, and first to tell me once for all, what is the full importance of the word [Believe.]

C. To [believe] is (as many other in Scripture) a Or Belief, pregnant word, and contains under it all that is or should be consequent to it. To [know] signifies in Scripture, not onely what the word sounds, but also to love, and to doe; knowing of God is the whole service of God: and so proportionably to [believe]

And in brief, it hath two parts, a speculative and a practical; the one but of a piece, the other of the whole heart: or if you will, the one in the brain, the other in the heart; and this latter superadded to the former, it seems, is it that alone is likely to stand us in stead, *Rom. 10. 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

Speculative
belief.

S. *What do you mean by a speculative belief?*

C. An assent or acknowledgment of the truth of any thing affirmed in the word of God; as to acknowledge and assent to this truth, that there is a God, that he is our Father, &c. that he sent his onely eternal Son into the World to be born of a Virgin, &c.

S. *What is the practical Belief or that of the heart?*

Practical.

C. The Heart is the principle of Practice, (as appears, *Deut. 30. 14. My word is in thy heart [that thou mayest doe it,] and vers. 16. [to keep his Commandments]* &c. and that by Analogy with a ground in nature, the Heart being there the principle of life and motion, moving always, (to which *Solomon* oft alludeth) and digesting and applying every thing that comes into it, to that end) the Principle, I say, of action, of ordering and directing our wills, and so our lives accordingly; and so the belief in the heart contains in it (in general) all kind of practical Christian Vertues: peculiarly those that according to the nature of the object believed, and the several considerations of it, are most proper to be produced or exercised. Thus to believe there is a God, is to live and behave my self in a godly manner, and so signifies Piety; to believe he is Maker of all things, is to commit our souls to him in well-doing, as to a faithfull Creatour, *1 Pet. 4. 19.* to believe he is a Father, is to love him with a filial love, to fear him with a filial fear, to honour him as a son his father, *Mal. 1. 7.* to obey him with a filial obedience, to trust in him, to depend on him, as children on fathers, for all things needfull to our souls or bodies. And this you are proportionably to apply to all the severals in our Creed, of Objects of our Belief.

S. *But*

S. But is there not some peculiar notation of the phrase [Believe in?] is not that more than to believe? Believing in.

C. Some subtle wits have observed such a distinction between believing * God, believing in God, and believing on God; but it is not sure that the Word of God hath owned any such distinction or constant difference between them, taking indeed all these promiscuously, and meaning oft-times the same thing by all of them. The distinction which I gave you will, I conceive, doe the same work, for which the Schoolmen designed this other, and the several notions of believing in Scripture will be most properly referred to the severals mentioned; either a speculative believing, as in the Devil and wicked Professours, or a practical, in all Saints; and that differenced again according to the notion wherein the Object is considered, as even now was specified; sometimes a terrifying assent, or an assent accompanied with fear, when it looks on the threats, Heb. 11. 7. By faith Noah moved with fear, &c. sometimes an obediential assent, when it looks on the commands, Psal. 119. 66. I have believed thy Commandments; sometimes a fiducial assent, when on the promises of the Gospel, thy word wherein thou hast caused me to put my trust, Psal. 119. 49. * Believing, in
* Believing, on
* Believing, in

S. I conceive my self to understand the notion you have given me of believing, and shall labour to apply it carefully to all that follows. You may now please to proceed to the several parts or objects of our belief. What then is the speculative belief of God?

C. The firm undoubted acknowledgment, 1. That there is a God; 2. That there is but one God. Of believing in God.

S. What is it to acknowledge him to be God?

C. To acknowledge him in his Essence and in his Attributes. In his Essence, that he is the eternal, immortal, immutable, invisible, incomprehensible, glorious being, giving being to all, but himself receiving from none; the Being of Beings, the [which was, and is, and shall be] Lord God Jehovah. In his Attributes, of infinite goodness, and mercy, and veracity, and wisdom, and providence, and power, and all-sufficiency, his creating, preserving and just His Essence.
His Attributes.

governing and dispensing of all things. All which together make up the severals contained in that which follows in the Creed [*In God the Father Almighty, Maker of Heaven and Earth.*]

S. I shall not trouble you to prove all or any of these particulars to me, because you say they are matter of belief; which though they have grounds in nature, which also would be means of proving every of them, yet shall they by me be received without that kind of argument, being more willing to believe than dispute what from the Scripture, the Apostles and the ensuing Universal Church of God have thought fit to comprize in those Articles: all that I shall now demand of you is, your direction how these severals which you have now named may be reduced to those words of the Creed.

C. Those of his Essence to the word [*God*] whose name (proper to him from all others) is [*Jehovah*] which includes [*Being*] and giving of Being, immortal, immutable, and (by consequence from them) invisible, incomprehensible, and glorious. All which being unexpressible by any positive definition, is best described by (those which I gave you, which are most of them) negative epithets. Those of his Attributes to the word [*God*] and to the following words; that of his infinite Goodness and Mercy and Providence, to his title of *Father*; that of his Veracity, both to his being *God*, who in his nature hath by all men (even Heathens) been conceived free from lying, [*Let God be true, and every man a Liar*] (absolute veracity belonging to no Creature, but onely to God) and to his name *Jehovah*, which is set in *Exodus*, to note his constancy in performing of promises, his establishing his Covenant, *Exod. 6. 3.* and also to the word [*believe*] which supposes God the great object of our belief, and so true in all his affirmations; that of his Wisdom, and Power, and All-sufficiency, his Creating and Preserving of all, to his title of *Maker of Heaven and Earth*, in which all those severals are exprest: the word [*Maker*] containing under it not onely the beginning, but continuance of all Being; and so, first, the disposal, wherein the wisdom was shewed; secondly, the strangeness of the

the-composure first, and since of daily productions both ordinary and extraordinary, wherein the Power; thirdly, the sustaining, wherein the All-sufficiency; and in all together, the creating and preserving. As for that of his just governing and dispensing of all things, that belongs more peculiarly to the word which we render *Almighty*, but signifies peculiarly, his being Governour, Ruler of all things; which being added to the word *Father*, signifies that eminent natural right that belongs to all Fathers, paternal dominion, the root of all Power and Government among men, and being in a transcendent manner applied to God, the transcendent Father, contains under it all manner of dominion over the Creature. This title indeed contains his *Almightiness*, and infinity of power over all his Subjects, but withall superadds that other relation of a King and Lord over them. To all which may be added his *Omnipresence* and *Omniscience*, of which his very deity and infinity are a ground, his creating and governing all things a proof, and the evident daily footsteps of the former in the whole Creation are sure and manifest evidences and testimonies of it: and of the latter, his delivering and the exact fulfilling of Prophecies, wherein God hath oft foretold future contingent words and actions of men, which being many times evil and sinfull, (as particularly the words of the by-standers at the Cross against Christ, punctually foretold, *Psal.* 22. 8.) he could not be the authour or designer of them, or consequently foretell or foresee them in his decree of producing or causing them, but onely by virtue of his *Omniscience*.

* *παντοκράτωρ*, that hath dominion of all, *Hesych.* *παντοκράτωρ*, *ἐλεος*, *φάβορ*.

S. *What now is the Practical part of this Belief of God?*

C. The influence that each of these assents is apt to have upon our lives, (there being a practical as well as speculative Atheism) the living like those that in earnest believe all this; and that is in effect the practice of all those duties which the Church Catechism told you were contained in the first Commandment, which you will remember to have been,

The practical Belief in God.

Faith, Hope, Love, Fear, Trust, Honour, Worship, Prayer and Thanksgiving to him. That all these are the uses and duties of the first Article of the Creed, will be easily discerned, if you but apply them to the severals of God's Essence and Attributes before mentioned. His Veracity is the ground of our Faith, and he that cordially is persuaded of that, cannot chuse but believe in him, *Heb. 11. 11.* The same again, when his Promise hath intervened, being backed with his Omnipotence, is the ground of our Hope; and he that knows God hath promised, and resolves that he can neither lie, nor be over-powered with difficulties, will hope on him even in the midst of all temptations to the contrary. And so again the word [*Father*] implying his preparing for us an inheritance, *1 Pet. 1. 4.* his glorious Excellence, and after that his paternal Goodness and Mercy to us, in feeding us, and disposing all (even the saddest) Accidents to our greatest good, is a sufficient motive and ground of Love. His Omnipotence and his Justice, and again, paternal Relation to us, is our ground of fear: His all-sufficiency, (and the Eternity that is peculiar to him, when all other things are so frail and mutable) of our Trust and dependence on him, and him onely: His Regal Power, of our honouring him: His very Deity, of our Worship: and his Goodness, and All-sufficiency, and Providence, and Wisdom, of our Prayer and Praises, of all our Petitions and Thanksgivings.

S. The good God of Heaven and Earth so fill my heart with a sense of his infinite Attributes, and the short fading temporary emptiness and nothingness of all Creatures, that I may with a sincere heart and ardent affections, love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most usefull truth of Practical Divinity (which may well have an influence on all my life after, and fortifie me against the dangerous mistakes either of the Solifidian, or the Fiduciary) that I must not be thought to say the first Article of my Creed in earnest, unless my heart be possessd sincerely with the power, and my life go on uniformly in the practice of all these Christian Vertues.

Will

Will you now proceed to the next Articles?

C. I will.

S. That of Jesus Christ (which is next) so far as those pregnant rich titles of the Son of God do import, you have formerly opened to me, and in effect, what it is to believe in Jesus Christ, both to acknowledge the truth of what the New Testament saith of his designation to those three great Offices which denominated him Christ or Anointed, and were the means by which he wrought our Salvation, and so became Jesus; and also to make our vital acknowledgments of all these, depending and relying on this alone Saviour, and by Repentance and new Life making our selves capable of the Salvation wrought conditionally by him, loving, and hoping on him; so again, receiving his Kingdom into our hearts, and making these other particular returns mentioned in that * former discourse, to which I am content to be referred.

SECT. II.
Of Believing in Jesus Christ.

* Lib. 7. Of the Offices of Christ.

The other Passages and Articles concerning Christ are so plain and intelligible, that I will not trouble you to interpret them one after another, but content my self with what in general you will observe to me of them.

C. This I shall wish you to observe, That all those Articles of Christ are by our Catechism brought into this one Summary, That Jesus Christ redeemed me and all mankind; and that not onely from the guilt of sin, but in St. Peter's interpretation, from our vain conversation, i. e. Heathenish wicked living: which is, in effect, The one great necessary to be known of him, is, That he was born, crucified, continued under the power of death, rose again, ascended to, and now sits at the right hand of God, and shall again come to judge the world; all, and each of this on purpose to work Redemption for mankind: which if it be faithfully believed, and applied to the regulating and reforming of our lives, this belief will doubtless be sufficient to the salvation of any who is not able to attain to the understanding of many other difficulties. Thus doth St. Paul resolve to know nothing among his Corinthians but Jesus Christ and him crucified, 1 Cor. 2. 2. (under which head it seems the reprehending of all their carnal sins, Chap. 3. 1. &c. of Incest, Chap. 5. 1. Contentiousness, Chap. 6. &c. comes in very pertinently,

nently, each of those being oppositions to the crucified Saviour, who died for us, that he might purifie us, and that we might die unto sin : and Rom. 10. 9. pronounces, *That he that believes in the heart that God hath raised Jesus from the dead (and that, we told you, contains our rising from dead works by the power of that same Spirit) shall be saved.* So 1 John 5. 1. *Every one that believeth that Jesus is the Christ, (and piously submits to those offices of his) is born of God :* And Chap. 4. 2. *Every spirit that confesses Jesus to be come in the flesh is of God (if that place be taken in the full extent of the words, and not, as indeed the context restrains it, to the Spirit of Prophecy) because all Christianity depends on that one belief, if it be cordial ; which, beside the great practical doctrines which the several Articles will furnish us with, will in the gross read us a Lecture of a most sovereign charity, not to condemn or remove from Communion any Christian that shall joyn with us in the acknowledgment of these and those other few necessities, and live in all manner of duty toward God and Man peaceably, and piously, and conscionably, according to this profession ; all other less necessary truths, though pretious in their kind, being not so valuable as Christian charity and peace, and Communion with all who are fellow-members of our Christ.*

S. I shall labour to possess my heart with this charitable lesson : but you mentioned some great practical doctrines which the several articles would furnish us with : which be they ?

Of the Practical Doctrines from thence From the birth of Christ.

G. First from the birth of Christ, to recount the infinite dignation and bounty of our God, that, to redeem us from the thralldom which our own sins had brought upon us, not onely submitted himself to all diminutions and meannesses, and at last mortality of our flesh, but came into the world on no other errand but this very purpose, that he might die for us, Heb. 2. 14. and John 12. 27. Secondly, from the same again, and the necessity of it to our redemption, to consider the justice first, then necessity of our new birth or regeneration : justice, by way of retribution, that

that if he would for our salvation be born in our flesh of a woman, we should in any reason be born anew in the Spirit, or of God; and then the necessity also, resolving that, (as if he had not been thus born, so) if we be not born again, we shall in no wise enter into the Kingdom of Heaven. Thirdly, from the manner of his conception and birth, to learn the manner of his second birth in our hearts: 1. That as our humane flesh could no way deserve, or by so much as any congruity expect, that Christ should assume it, or be born in it; so could not our souls deserve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the overshadowing of the Holy Ghost, so no conception of Christ in our hearts is to be had without it. 3. We must prepare virgin hearts for Christ to be born in, and for that Holy Ghost to overshadow: by Virgin hearts; meaning no absolute sinless purity and innocence, which onely Paradise could yield; but that renewed purity and recovered virginity of true Repentance, and sincere resolutions of amendment, which with the humility of that blessed Virgin, express by the lowliness of the hand-maid in her Magnificat, and typified in the temper of the new-born Babies, which are of all others the fittest for Christ to be born in, both for innocence and humility, (and also with the faith so remarkable in her, Luke 1. 38.) is the onely temper which can fit the Soul to be overshadowed by the Spirit, and for Christ to be formed in it.

From the manner of it.

S. What from the suffering under Pontius Pilate?

C. A passive obedience even to death, without any kind of hostile resistance (though, as Christ was, so we should be never so well furnished with armies and Legions) against the Powers that are by God set over us.

From his suffering under Pilate.

S. What from the death of Christ?

C. First, That great doctrine of Mortification, Purifying off the body of the sins of the flesh, Col. 2. 11. and destroying the body of sin, Rom. 6. 6. and putting our sinful habits to a contumelious death, or crucifying the flesh with

From his death.

with the affections and lusts, most strictly required by God to our Salvation. And in this you may take in, if you please, a parallel through all the gradations that brought him to his death, that so we may as the Apostle saith, *Be planted with him in the likeness of his death.* For you see in the story, there was first a consultation held, then he was apprehended, examined, accused, condemned, shamed and crucified. Thus must we deal with our old man, our whole body of sin; first, deliberate and consult about the execution, and to that end chuse our soberest Senate-like seasons, when the heat and passions of youth and sin are over, and in the cool of the day, in the calmest temper of our souls, take this weighty business into our most serious consideration: then secondly, as soon as we have consulted, proceed to act, presently apprehend (stop in the career) every course or habit of sin: thirdly, examine it by the word of God, the commands of Christ, in all the variations from and oppositions to them: fourthly, accuse, and therein aggravate it with all the heightning circumstances of guilt and danger: then fifthly, by a solemn full consent of all the faculties condemn this so dangerous a malefactor; then sixthly, spit upon it with all contempt and scorn: and at last give it up to be crucified, never to recover again to any vital actions. And all this, as for any one single habit of sin, so for the whole body, which contains all limbs and severals under it. Besides this, a second practice that Christ's death obliges us to, is, our voluntary chearfull taking up of our Cross, and following him, really conforming our selves to the image of the crucified Saviour, and resolving, that if we suffer with him, we shall also be glorified with him. Thirdly, the putting our sinfull habits, like dead bodies, out of the way, lest they offend or infect others, which will be answerable to the burial. Fourthly, the reality and continuance of our mortified state, (answerable to the adjuncts of Christ's crucifixion, death, burial, descent) not onely once for all to repent and mortifie, but to continue in the
soul

soul that death unto sin, sincere and unfeigned, till we in soul rise again to that other diviner life, never to die any more, i. e. never to relapse to our sinfull habits, but to persevere in that mortified estate.

S. But before you part with these Articles concerning Christ's death, I must take leave to put you in mind of one difficulty, which though it may seem to be a speculative difficulty, yet because the explicit belief (or faith it self) of those few things that are contained in this Creed may seem to be a Christian's duty, and so a piece of necessary Christian practice, it may perhaps be my duty to enquire, and a culpable omission if I neglect to ask instruction in it, now that I may hope to receive it from you; and that is, what is meant by [Christ's descending into hell?]

C. Though it be a Christian's duty to believe every part and Article of this Creed delivered down to us by the Church from the Apostles, as a form or summary of sound doctrine, and either the first copy, or an extract (and transcript, as it were) of that tradition, or oral doctrine, (*That Faith which was once delivered unto the Saints, Jude v. 3.*) which the Apostles agreed on at the time of their parting from one another to preach the Gospel to all Nations; yet I conceive the agreeing on some one sense, wherein to interpret every article of it, is not so absolutely necessary, but that some one of them (as this of Christ's descent) may be taken in a latitude, and either not determined to any one interpretation, or resolved to be capable of more; and so the words be received, the particular sense, one way or other, will be indifferent to them that sincerely follow that light which is offered to them: and therefore I conceive it is, that the Article of our Church sets it down in that large indefinite form, [*we believe that Christ descended into Hell.*] adding no other words of binding interpretation to it.

of Christ's descent into Hell.

S. But what is your opinion of the sense of that Article?

C. Among divers others I shall pitch on two opinions, and either of them may be piously believed, having good grounds whereon each of them may be built:

Two opinions.

The first.

built: the one taken from the opinion and interpretation of many ancient and modern Worthies of the Church, That Christ in the space betwixt his death and resurrection went down locally into Hell, as that signifies the place of the damned, not to suffer there, (for all was finished upon the Cross) but to triumph over Satan in his own quarters, and openly to shew him the victory that by death Christ had gotten over him, over death it self, and over all the powers of darkness. This sense being sufficiently explicated, I shall not enlarge on. The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

The second.

S. I shall patiently attend while you doe so.

* מלך המלכות
אלו הנהגות

C. These words: [* He descended into Hell] being affirmed of Christ in the Creed, but not found in words in the New Testament, will not necessarily signify any farther than either, first, the places of the New Testament (from whence the Compilers of the Creed may seem to have collected it) will import; or secondly, the use of the phrase among either profane or Scripture-writers will require; or thirdly, the Context, or Circumstances in the Creed will inforce. And all these will not necessarily extend its sense any farther than this, That for the space of three days he was and truly continued to be, deprived of his natural life. For the first, the Scriptures from whence this Article seems to have been taken are not many, indeed but one, that in the Acts, out of the Psalmist, [Thou shalt not leave my soul in Hell, nor suffer thy Holy One to see corruption,] (as for Eph. 4. 9. He descended into the lower parts of the earth, it belongs clearly either to the incarnation, or descent to the Mothers womb, which is expressed by that phrase, Psal. 139. 15. When I was made in secret, and curiously wrought in the lowest parts of the earth; or else possibly to the grave, (called the Mothers womb also, Job 1. 21.) so styled, Psal. 63. 9.) Now in that place the word which we render [Hell] may signifie the common state of the dead; the word [soul] the living soul, or that faculty by which we live; and the [not leaving this in that] is the not suffering him so long

† מלך המלכות
נפש חיה

long to continue deprived of life, as that *his body* (as it follows) *should see corruption*, i.e. above the space of three days; which term, consisting of seventy two hours, is the space required for the Revolution of humours, after which Physicians observe, that the body that continues so long dead, naturally putrefies, which is implied by that speech concerning Lazarus, Joh. 11.39. *By this time he stinketh*, * *for he hath been dead four days*: So that that place distinctly affirms, that he should not be deprived of his naturall life above the space of three days, that death should no longer have dominion over him; (which if it be not the importance of that Prophecy in the Psalmist, I conceive it will be hard to find any convincing Prophecy concerning Christ's rising again the third day; (for that of *Jonah* related in the Gospel, and others which by the Fathers are applied to that purpose, *Lev. 7. 17.* and *Gen. 22. 4.* were but Types, not Prophecies) and yet it is said, *Mat. 16. 21.* *That Jesus began to shew his Disciples*, (which sure is more than to tell, † to shew, demonstrate out of Scripture) * *that it behoveth him*, i.e. that he must for the fulfilling of the Prophecies, *rise the third day.* If this be not necessarily the meaning of those words in the Acts and the Psalm, yet I conceive no man can shew convincingly that any other is. Now secondly, for the use of the phrase among Writers of the † first sort, it is clear that the * word signifies † *Attica*, or not with them the place of the damned, (no not any prophane. *Acts.*) peculiar place of happy souls neither) but the common state of the dead. I will give you in the Margent some instances, by which, when you are skilled in those Authours, you may be able to judge. † *Ma.* † Take this of *Foran*, or *Corinth*, in his Book called, *On* the *1st* of *Corinth*, p. 4. *Adm.* with him goes for a God, and, *saith* he, is called *(Pluto)*, in *1st* of *Cor.* 15. 20. *Adm.* *Pluto*, because there is nothing but, at last comes to him, and becomes his possession: and again, towards the end of his Book, *Adm.* *Pluto* is the last region of the Air which receives souls, and is called *Adm.*, *saith* he, and *Adm.* a good friend or counsellor, because it befriends men, *Adm.* in giving them cessation from labours, and comes, which is the very thing that the Spirit affirms of the dead that die in the Lord, They are blessed,

fed, for they rest from their labors, Rev. 14. 13. more pertinent to enquire. Look on the 37 of Gen. 37. 10. (*Gen. 37. 10.*) *Gen. 37. 10.* We render it out of the Hebrew literally, *I will go down to the grave to my Son mourning*, save only that the ^b word which we render [*to the grave*] cannot in that place be properly so rendered; because Jacob believed that his Son was torn in pieces with wild beasts, and not buried: and therefore the addition of those words [*to my Son*] make it necessary to render it in that place thus, *I will go mourning out of this life*, I will live no longer, seeing my Son is dead; and the ^c phrase [*I will go down to Hades*] is meant exactly parallel to this in the Creed [*he went down to Hades*] and may very well be thought the fittest to interpret it, being the nearest to it of any in the Scripture. For as to the word which is rendered *to go down*, it signifies in the Original sometimes to go up, Judges 15. 11. (where yet the Greek Translatours use the very word which in Greek is rendered *to go down*) sometimes to go neither up nor down, as in that place of Genesis it is clear, Jacob knowing, *vers. 33.* that he was not buried, but devoured by wild beasts. Now for the context in the Creed, compare it with the story of Christ's death in the

is, faith he, *διὰ τὸ πνεῦμα καὶ χεῖρον καὶ τὸ σωματικὸν κατὰ τὴν ἀφαιρέσιν*, where again, *Hades* it seems signifies *ἀφαιρέσις*, which is used absolutely for death, 2 Mac. 5. 12. and is the very description of death that the Psalmist useth, Psal. 39. 13. Before I go hence and be no more seen, and Heb. 8. 13. *καρποὺς ἰσχυρὸς ἀφαιρέσις*, that which is old is near to vanishing or disappearing, and so Heraclitus, *πὸ ἀφαιρέσεως καὶ*. speaking of the Helmet of Hades which makes men invisible, he saith, it is τὸ τέλος, the end, or death, of every one, *εἰς τὸ ἀπείρατον περιλαμπρὸν ἀφαιρέσις γένεσις*, To which he that comes i. e. he that is dead, becomes invisible. And the Authour of the Book of Wisdom hath a like phrase, Our Spirit shall vanish as the soft air; where, speaking in the person of the Atheist, who acknowledged not the immortality of the Soul, the word Spirit is taken for ψυχὴ, living Soul. And Bar. 3. 19. *καταβήσονται εἰς ἄδου* is joyned with *καταβήσονται*. (a) *καταβήσονται* ἄδου εἰς μὴ περὶ αὐτὸν ἄδου. So Eph. 13. 7. *εἰς τὸ ἄδου καταβήσονται* signifies only to dye, *ψ. 6.* (to be killed) being spoken by an Heathen King, which we are not sure imagined any Hell. So clearly, Bar. 3. 19. (*καταβήσονται εἰς ἄδου*) cannot be imagined to belong to Hell, but only to the vanishing transitory estate of Men, who dye, and are succeeded by others; and 3 Mac. *πλευροὶ ἄδου, μέμνηται τῶν αὐτῶν βιβλικῶν.* (b) *πλευροὶ ἄδου*. (c) *καταβήσονται εἰς ἄδου.* (d) *καταβήσονται εἰς ἄδου*.

Gospel,

Gospel, and you will see how well it will bear this sense. To which purpose I must premise this one thing, that a man consists of three parts, a Body, a living Soul, an immortal Spirit. S. Paul divides ^{a δὲ ἐκ τούτου} the whole man into those three parts, 1 Thess. v. 23. and in the Creation of man there is mention of all these. ^{ἀλλ' ὁ} The Body is called ^{ἡ ψυχή} the dust of the earth, of which he was formed; ^{ἡ ψυχή} the Soul is called the living soul; the Spirit is called the ^{ἡ ψυχή} breath of life, and in other places ^{ἡ ψυχή} breath and life. Of these three parts Christ as man consisted, and at his death all these three are severally disposed of. His spirit (that immortal Soul, which I conceive to be mentioned, Luke 2. 40.) he commended into the hands of his Father, Luke 23. 46. In respect of which he is said to be ^{ἡ ψυχή} that day in Paradise, for sure Paradise and God's hands are all one. His body, that was put in the Grave; and so all of him disposed of but the ^{ἡ ψυχή} living soul, and in respect of that, saith the Creed, ^{ἡ ψυχή} He went into Hades: perhaps not into the place of Hell, as B. Bilson, nor into Paradise, as Broughton, nor into the Grave, for that was said before in the word Buried, (though ^{ἡ ψυχή} some would have the ^{ἡ ψυχή} Greek word which is so rendred, refer only to his embalming,) but he was three days deprived of his natural life, which is properly his ^{ἡ ψυχή} living soul,) he continued really without exercise, or power of exercising his vital faculty, tasted that ^{ἡ ψυχή} common state of the dead for us; but then before he was putrefied, *i. e. the third day he rose again from the dead, &c.*

^{ἡ ψυχή} * To which purpose it will be observable
what Hera-

clius in Clem. Al. Str. l. 1. sets down out of Serapion an ancient Poet, speaking of Sibylla, and undertaking to shew how the prophesied even after her death. For, saith he, ^{ἡ ψυχή} τὸ πρὸς αἶρα μέρος αὐτῆς, that part of her body which went into the air did prophesie, ^{ἡ ψυχή} ἐν φωναῖς καὶ κλυθούσιν, by voices heard in the air, (for so ^{ἡ ψυχή} φέρεται defined by Varinus, λέγοντες διὰ τῆς αἰσθητικῆς τῆς αἰσθητικῆς καὶ τῆς αἰσθητικῆς, & κλυθούσιν μετὰ τῆς αἰσθητικῆς, or δὲ τῆς αἰσθητικῆς, such as was that voice which Plutarch mentions to have been heard by the mariners, ^{ἡ ψυχή} πρὸς τὴν μετὰ τῆς αἰσθητικῆς) The body, or that part which was changed into the earth, bringeth forth ^{ἡ ψυχή} πῶς, herb, or grass, and the beasts that fed exactly on that place, did by their bowels or entrails when they were killed, declare to men what was to come. ^{ἡ ψυχή} Τῶς δὲ ψυχῆς αὐτῆς τὸ πρὸς τῆς αἰσθητικῆς φαίνεται πρὸς τῆς αἰσθητικῆς, As for her soul, he conceived that to be that face that appears in the Moon, and that helped the Astrologers to divine also. Three parts you see of a woman according to that so ancient Philosophy. Of which three, by Death, one, saith he, was sent to the Earth, another to Hea-

ven, a third, εἰς αἶρα χαρῆσαι, went into the air; that third, I conceive, the same that the Atheist in the Book of *Wisdom*, Chap. 1. 3. affirms, that it shall vanish (at death) διαχυθήσεται, shall be dissolved or poured abroad, εἰς χαρῆς αἶρα, as the soft (or moist) Air, which is there πνεῦμα, the breath or spirit, viz. that mortal spirit in the Atheists Philosophy, all one with the breath in the nostrils, v. 2. But much differing from the immortal spirit among Christians. And that which (he thus saith) went into the Air, is it which in Christ is said, καὶ ἀνέβη εἰς αἶρα, to have gone (or descended though not locally, yet from a superiour to an inferior state) to Hades, that state of separation of soul from body, which doth not by any necessity imply or import the place of the damned in Hell. So in *Nicodemus* his Gospel there is mention of the Saints that are in *Adu*, and rejoyce there.

* *Δύναμις*. Thus *Apoc.* 6. 8. after the mention of * death, is added in our Translation, [† and Hell] (but it signifies

|| ἀπολυθῆναι. * μὴ δύναιτο. this state of separation, or invisible state, or continuance in death) was a || follower of it, and a * companion with it. And that it refers not to that which we call [Hell] (much less to Paradise) but onely to that temporal separation of soul and body; may farther appear by the effects there mentioned of it, [There was given them power to kill, &c. with the sword, with

† ὁ θάνατος. * ὁ ᾄδης. famine and with death, and with the beasts of the earth.] And so chap. 20. 14. † Death and Hades are cast into the lake of fire; and ver. 13. gave up those that were in it. So *Eccles.* 48. 5. He that raised the dead || from death and from Hades,

|| ἐκ θανάτου. * ἐκ ᾄδης. sure raises not out of Hell; and in the Song of the three Children, *vers.* 65. God's delivering them from Hades will not be extended to Hell, but onely to Death, as follows in the next words. And sure *Eleazer*, that desires his friend * to bring him on his way to Hades, 2 *Macc.* 6. 23. doth not desire to be dispatched to Hell. And that the ancient Writers of the Church (some of them at least, of the most ancient) meant no other than this by the Article of *Christ's* descent

b εἰς αἶρα. b to Hades, may be guest by two ancient Passages, the one in *c Thaddæus* Creed, affirmed to be given by him unto the King of *Edeffa*; the other in the Primitive Martyr * *Ignatius*; both agreeing in this, that *Christ* ascended with many, but descended alone: where though the descent were (in their words) to Hades, yet Hades cannot there be thought to signify the place of the damned, unless *Christ* shall be conceived to have returned from thence also with a great multitude; which though it were perhaps agreeable with some mens

c *Euseb.* *Ecclesi.* *hist.* l. 1.

d *Ep.* ad *Tral.*

dead, his soul really separated from the body for some space, but not so long till his body should putrefie in the grave, (to which it follows aply, That ~~the~~ third day he rose again, or was restored from that state) may be pious believers also, and offend nothing against the Creeds or Doctrine of our (or of the ancient) Church, so they do not condemn those others that are contrary minded. I meant not to have insisted on any such speculative difficulty, yet upon your demand I have given you an account of it.

S. I acknowledge it somewhat distant from your designed method, yet conceive my self to have profited by it, if in nothing else, yet in knowing my duty to my self and others in matters of this nature, which may piously be believed on either side. The Lord grant me the spirit of Meekness and Charity in all things. You will now proceed to that which follows after the Articles of Christ's death, to wit, that of his Resurrection.

The practical belief of Christ's Resurrection;

C. The Practical Belief of Christ's Resurrection is, 1. Our actual rising to new life, as necessary as that of Mortification premised. 2. Our appearing (as he did) to men, and walking exemplary before them in all heavenly living. 3. Our continuing in a sanctified state of Perseverance, (noted, as I conceive, Rom. 6. 8. by [*we shall live with him*] i. e. live in this new life, if we do not treacherously ruine our selves again) as Christ did, *Who being raised from the dead, died no more, death had no more dominion over him, Vers. 9. till by God's mercy we be taken up to bliss.* 4. Our depending upon Christ for our Justification, which as well as our Sanctification is an effect of his rising, Col. 3. 33. Rom. 4. 25. & 8. 33, 34. 5. Our hastening this resurrection, (parallel to Christ's rising the third day) not so wholly immersing our selves with sorrow and humiliation (that grave, as it were, of the mortified soul) as to hinder action and vital performances, but by the power of that Spirit that raised Jesus from the grave, immediately to rise to new life.

Q. What is the practical belief of his Ascension?

Of his Ascension.

C. Ascending after, and dwelling with him in divine Meditation, being heavenly minded, seeking, and minding, and favouring of those things that are above, the duty of all those that are risen with Christ, Col.

3. 1.

S. What

S. *What of his sitting at the right hand of God, the Father Almighty?* Of his sitting at the right hand of God.

C. That phrase of *sitting*, &c. signifies Christ's reigning, his having all Power given to him: you may see it by comparing *Psal. 110. 1.* with *1 Cor. 15. 25.* In one place it is, *The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foot-stool;* in the other, *He must reign till he hath put all enemies under his feet.* This you have formerly learned to be an union of his Regal and Priestly Office; his giving Commands to his Church, and his interceding with God for his Church, and that so powerfully, as actually to bestow that Grace; that pardon which he intercedes for. And this is farther noted by those titles there repeated of [*God the Father Almighty*] that intercession of his to God being as to a Father (both of him and us) who will, and to a *Father Almighty*, who is able to grant whatsoever he prays for. And then the Practicall Belief of this Article will be, first, to give my self up obediently to be ruled by him (in all his Institutions and Commands) and by all those that he hath set in the Church under him to rule over me. Secondly, to depend on his intercession, to offer up all our Prayers to God in and through him. Thirdly, to receive (and make the holiest use and advantages of) all Grace that shall flow from him. And, fourthly, when he is so ready at hand to our Relief, to resolve to look to him in all temptations, and count it our wretchless abuse of his goodness, if we do not persevere in despiht of all assaults to the contrary.

S. *What of his coming from that right hand in Heaven, to judge both the quick and the dead?* Of his coming to judge.

C. Our constant making up our accounts against his coming, as daily expecting a righteous though a gracious Judge to sit upon us, according to those many titles we have of him in holy Writ: as *Isai. 33. 22. The Lord, i. e. Christ, (as appears Vers. 17. 18.) is our Judge, our Lawgiver, our King, and then our Saviour;* *2 Thess. 1. 8. The Lord Jesus taking vengeance in flaming fire; so the wrath of the Lamb, Apoc. 6. 16. and the searcher of the reins and heart (the expression of a Judge) Apoc. 2. 23.*

A notion which of all others will bring us to a pious awe of him, as of one which will not suffer any one sin to be carried along under the disguise of Religion, or on confidence of his favour, but (against all provokers) shall come from his Throne (though it be of mercy) in Heaven, to judge us here: one that is not to be moved with passions, with bribes, with flatteries, to punish or reward according to any other method or rule, but onely that of [Every man according to his works.]

Sect. III. *S. Will you now proceed to those other Articles, and first, Of the Holy Ghost?*

Ghost. C. The word *Ghost* signifies *Spirit*; which being by way of Excellence a title of God's, (*God in a Spirit*) and so here attributed to him, and denoting the Third Person in the Trinity, (which is also the Fountain and Spring of all Spiritual life in us) is here called *Holy*: not so principally, because he is *Holy* in himself, i.e. pure, without all mixture or composition, either of sin, or corruption, or pollution, or hypocrisie, or partiality, (and all this in a most eminent degree, nothing in the world being thus beside,) but more punctually, because he is the Author of all Holiness and Purity in us; that little weak degree of Sanctity that the most regenerate among us do attain to, being a Ray and Effusion of that sanctifying Spirit, which worketh in us by his preventing, sanctifying and assisting grace, both to will and to doe of his good pleasure. This the Holy Ghost doth by two ways of dispensation, 1. Outward, 2. Inward. The outward way was his visible descending upon the Apostles, and fitting them with Graces, and instating them with powers to plant and preserve and govern the Church of Christ over the world.

His way of sanctifying. The outward.

The powers instated on the Apostles.

S. What were those Powers?

C. 1. To Preach, and Baptize those that received their Doctrine, and so to plant a Christian Church. 2. To confirm those whom they had baptized, and to administer the Sacrament of Christ's Body and Bloud, and so to preserve or stablish those whom they had planted. 3. To exercise the Power of the Keys in Censures, punishing the pertinacious, casting them

them out of the Church, that they may be ashamed, and so think fit to reform their wicked lives, and upon approbation of their Repentance and reformation, absolving and receiving them into the Church again: and all this to govern those whom they had planted and confirmed in the Faith. And, 4. to ordain others, and commit the same power to those which the Holy Ghost had settled in themselves, and so to provide a Ministry of his holy celestial Calling, (sent by Christ, as he was by his Father, *John* 20. 21.) to continue by Succession from one to the other, to the end of the world. All which donations and insatings were the acts of the Holy Ghost's descent, (beside the extraordinary gift of Tongues and Miracles, &c. needfull for those first times, to preach to all Nations intelligibly, and to gain Belief to their Preaching, but not so necessary after:) and in respect of these he is styled the *Paraclete*, which is a word of a larger significancy than any one English word can express, and therefore is thought fit not to be translated, but retained in other Languages, Syriack and Latin, and will be best rendred by these three severals, (according to the notation of that word in Greek,) first *Advocate*, secondly, *Comforter*, *ὁ παρακλη- τος*. yea, and thirdly, *Exhorter* too.

S. What do you mean by the Holy Ghost being an Advocate? His Office of Advocate to Christ.

C. Two things; he came to be an Advocate both of Christ, and of us: Of Christ, in pleading his cause against the incredulous world, which is set down, *John* 16. 8. and express'd by a three-fold Conviction (it being the Advocate's part to * convince and confute, shame and silence the adversary, *Tit.* 1. 9.) 1. of Sin, * ἰλεγγον. The three Convictions. 2. of Righteousness, 3. of Judgment.

S. What is the meaning of those three Convictions?

C. Among the Jews there were three sorts of Causes or Actions: First, In † criminal matters, which here word for word is rendred [* of sin.] Secondly, for the defending and vindicating of the Just and Innocent, called in || Hebrew by a phrase which is again literally rendred [of † Righteousness.] Thirdly, for the condemning of the wicked, which is as li- *נשנה ל* † *אשׁי ם׳ מא- תא.* *הצדק* † *אשׁי ם׳ מא- שׁו׳.* literally

NEW 7^e

Of these two

last. vid.

Schindl. Pen.

1421. p. 1521.

C.

gla in San-
piti mu.

terally that, which we there read, [of *' judgment.*] Now these three Actions the Holy Ghost was to manage on Christ's behalf, as an Advocate for a Client, against the incredulous gainsaying world. First, he should convince the world of that great crime committed in not believing, but rejecting of Christ, and that by legal evidence of that law, *Deut.* 18. 22. which was on purpose to discriminate the true Messias from all false pretenders, *Vers.* 18.) where it is resolved, That if the Prophecies of a Prophet come not to pass, then he is a false Prophet; but if they do, he is a true one. And therefore the very coming of the Spirit, after the Ascension of Christ, being the thing prophesied by Christ in this place, (and so his prophecy fulfilled) shall be a legal proof of this crime of theirs, in not receiving Christ thus testified and demonstrated to be a true Prophet; which sure was the reason why it was not (as Christ saith) so dangerous or irremissible to oppose Christ at his presence on the Earth, as it would be to blaspheme or oppose the Holy Ghost, *Matt.* 12. 31. Secondly, he should convince the world that Christ was a most righteous person, and most unjustly crucified (and so vindicate and defend his innocent Client) by his assumption to Heaven, and participation of his Father's glory, (which assumption of his is exprest by that phrase [** ye see me no more*] both here and elsewhere, because at his Ascension it is said, *A cloud received him out of their sight*, *Acts* 1. 9. which was a certain argument of his Righteousness, or innocence. Under which also may be contained that imputed righteousness of his to us by way of satisfaction, together with those imperfect beginnings of Sanctification wrought in our hearts by the Power of his Resurrection, and a most proper effect of his Ascension, Intercession, and exercise of his Kingly power in Heaven. Thirdly, he should use a third argument to convince the world, to wit, that taken from the judging, condemning, sentencing, and executing his adversary, even the Prince of this world, the Devil, who being the first contriver of Christ's death, is now repayed in his kind by way of retaliation, in a manner

manner destroyed and slain, turned out of his Kingdom, (which is a kind of civil death to him, and is called by the * voice in *Plutarch*) by the silencing of his Oracles, turning out of Idolatry and Heathenish vices, which before without controul had reigned in the world. To which it was also consequent, that all Satan's instruments should pay very dear for their infidel rebellious actions, in like manner as Satan himself was used for his riotous behaviour against our Christ.

* Πῶς ὡς
πῶς ὡς
Plur. πῶς.
ἐκκαλεῖται.
Χρῆσις.

S. *You have shewed me how he was Christ's advocate, you said also that he was ours: how is he so?*

C. In settling a Ministry to pray and intercede for their several Congregations, (and enabling them in the very Apostles time to form a Liturgy (of which several passages remain unto us at this day) to continue in the Church to that end) and thereby helping our infirmities, and teaching us to pray as we ought.

To us.

S. *How is he a Comforter?*

C. In divulging that excellent comfortable news of the Gospel, the Promises of pardon and Grace to them that want comfort.

His Office of
Comforter.

S. *How is he an Exhorter?*

C. In the doctrine of Repentance and of flying from the wrath to come, and walking worthy of that great calling. And in the Exercise of all these Titles and Offices (as by a first external means) the Holy Ghost is said to work all manner of Sanctity in our hearts. Besides this there is an inward means, the secret preventions, excitations, over-shadowings, and assistences of that Spirit, all absolutely necessary to beget and continue Holiness in the heart; and all these attending those outward Administrations (just now mentioned) and constantly going along with them (as breath goes along with words) and hallowing them to the worthy receiver, the obedient Disciple.

Exhorter.

S. *What is it now to believe in this Holy Ghost?*

B. I believe in the
Holy Ghost.

C. 1. To acknowledge the truth of all this, That it is (as from the Word of God it might more particularly appear) as here hath been explained. 2. To accommodate our practice accordingly, to conform it

to this faith. As first, to submit to those Spiritual Pastours, &c. whom the Holy Ghost hath set over us, and for them again to be carefull of that flock of which the Holy Ghost hath made them Overseers. Secondly, not to intrude upon, or usurp that holy calling without a lawfull vocation, and such as may justifie it self to be from Heaven. Thirdly, to obey all those severall powers, to come in to the Preaching of the word, to fit my self for the Sacrament or Initiation, and bring others to it; so again, for confirmation, and the Sacrament of Christ's Body, to examine and shrive our selves, and so eat of that Bread, &c. to fear the Censures, and (if we are under them) by confession, contrition, works of mercy, and all kind of reformation to labour for absolution. And in all these, Fourthly, humbly to invoke God's special grace, that it may go along with these outward Ordinances, and to watch and observe, and receive it in the use of them, and lay it up in an honest heart, and bring forth fruit with patience, and neither to resist, repell, nor grieve, nor quench that holy Spirit of God, whereby we are sealed (if we do not betray our selves) unto the day of redemption.

SECT. IV. *S.* What is the meaning of the Holy Catholick Church?
Ans. The word Catholick signifies Universal, dispersed or extended all the world over; in opposition to the former state of the Jewish Church, which was an inclosure divided from all the world beside, in time of the Law; whereas now the Gospel is preached to all the world, and (by those powers of the Holy Ghost forementioned) a Church with all those ministrations in it is constituted over all the world. This Church is a society of Believers, ruled and continued according to those Ordinances, with the use of the Sacraments, Preaching of the Word, Censures, &c. under Bishops or Pastours, succeeding those on whom the Holy Ghost came down, and (by receiving Ordination of those that had that power before them, i.e. of the Bishops of the Church, the continued Successors of the Apostles) lawfully called to those offices. And in respect, first, of these holy powers and offices; and secondly, of the Holy Ghost, the Author

Of the Holy Catholick Church.
 Catholick.

Holy.

choor and Founder of them; thirdly, of the Sanctity of life that ought to be in these, and all Christian Professors; and fourthly, of the end, the getting and increase of holiness, to which the very constituting of a Church was designed; in these four respects, I say, it is that this Catholick Church is called *holy*.

S. What is it to believe the Holy Catholick Church?

Believing the Holy Catholick Church!

C. To acknowledge that all the world over, by the Ministry of the Apostles, such a Church was gathered, and by the Holy Ghost endued with those foresaid powers, (and so shall in some measure continue unto the end of the world, the *gates of Hell*, i. e. the most fatal dangers, destruction, and death it self, being not able to prevail against it) within which whosoever lives and dies (a faithfull obedient son of it) shall be eternally rewarded by the great Husband of his Church, our Saviour in Heaven.

S. What is the practical part of this belief?

C. The living peaceably, charitably, faithfully and obediently within this fold of the universal Church, yielding all reverence to the decrees and doctrines of it, and in every particular or national Church obeying them that have the rule over us, labouring to preserve both unity of faith, and charity with all our fellow-brethren, both in that and all other particular Churches; and not breaking into factions, parties, divisions, sub-divisions, but labouring our utmost to approve our selves holy members of that Holy Catholick Church, by unity, charity, brotherly love, ensuing and contending for peace, and all other branches of Christian purity.

The Practical part of it.

S. Now follows the Communion of Saints; What do you mean by that?

Of the Communion of Saints.

C. I conceive that the word rendred *Communion*, doth most properly and usually signifie *Communication*, (in that sense as to (a) communicate signifies to (b) give, to impart or distribute to others, to make others partakers of any spiritual or corporal gift,) beneficence and liberality: and that either to the bo-

(a) κοινη-
ναι.

(b) τίς φέρει
καί τοις

καί τοις
καί τοις

καί τοις
καί τοις

2 Cor. p. 774. Εὐχαριστία καὶ κοινωνία, Heb. 13. 16.

dily

(2) So as to make
the poor; *ἵνα τὸν
πτωχόν*. To make
a contribution or gather-
ing for the
poor; *τὴν ἐκκοπήν
τοῦ πτωχοῦ*. Charity
and liberali-
ty of admi-
nistering to-
ward the
Saints; 2 Cor.

dily indigencies of the poor Saints, as many times in the (a) New Testament the word signifies; or else by any other way of charity and mercy, which you know is then greatest when it is express to mens souls, by advice, counsel, reprehension, spiritual conference betwixt man and man, and in any kind of effusion of grace from God to us. Thus in Saint Paul's solemn form of benediction, after the mention of the grace of our Lord Jesus Christ, (i.e. his bounty and goodness) and the love of God (i.e. the same again in another word) is added, (b) the Communication of the Holy Ghost, (i.e. the liberal distribution of all those gifts which flow from him, the Conduit of all grace) be with you all evermore.

S. But how do you apply this notion of the word to the matter in hand, I mean to the interpreting of this Article of the Creed?

Two parts
of it.

Liberaltry.

(c) χ^2 test :-
 200 tests.

(d) not to
be.

(c) $\alpha_1 \alpha_2 \alpha_3 \alpha_4$
 $\alpha_1 \alpha_2 \alpha_3 \alpha_4$

c. Thus, that it shall contain in it two things especially, according to the two kinds of liberality mentioned, corporal and spiritual. For the first, we find in many passages of the *Acts*, that at the first Preaching of the Apostles, many came in and believed, and they that did so sold their goods and possessions, and distributed them to all, as every one had need, *Acts* 2. 45. and had all things common, *vers.* 44. and (c) exercised liberality (or charity) toward all the people, *vers.* 47. And this is called by this very word which we render (d) *Communion*, but signifies *Communication*, *vers.* 42. And then the most literal importance of the phrase, [(e) *Communication of Saints*, or of the *Saints*] will be this matter of fact, set down in that Apostolical story, viz. the general practice of all believers in the first age of Christianity, to live together in that most liberal, charitable manner, every man communicating what he had to the others wants, and to that purpose, bringing the price of their estates, and laying it at the Apostles feet, and

and making them the stewards of their liberality. This was so eminent an act of Christian charity, so lively a character of Primitive Saints, so immediately and remarkably consequent to the Preaching of the Gospel to the Gentiles, that it may well deserve to be put into our * Creed, next after the Article of the Holy Ghost, and as a branch of that of the *Holy Catholick Church*, meaning that of the Apostles Age; and accordingly the *Nicene Creed* joyneth them both in one, the *Holy Catholick and Apostolick Church*: and then you will presently know what it is to believe this Article, viz. to assent to that relation of Scripture, and from those examples to learn that most excellent Christian grace of charity and liberality to all the fellow-members of our Christ, and at least to retain some considerable degree of it in the actions of our future lives, remembering that it is the part of the faith of Christ, to loosen the misers hand, to enlarge his heart, to melt him into that soft temper, and incline him to make others partakers of that plenty which he hath received from God, to practise that bounty toward all, which we see so hugely exemplified by Christ to mankind.

* This interpretation I now see to have been accepted by the learned Hugo Grotius on 2 Cor. 8. 15. Where, speaking of the rich mens liberality, *Quid sustinetur in superioribus, he faith, spectat & buce equam in simbolo profitemur, sanctorum communio*, The communion of Saints in the Creed be-

longs to this matter. I onely wonder, why having fallen upon this notion, he did not in those Notes apply it to *Acts 2. 42.* (where the very word *agapav* in this sense is observable:) and am by that and some other reasons, in those Annotations of his on the Acts and Epistles, inclined to conjecture, That that Volume had not received his last care and survey before his death.

S. *What else is contained in this Article?*

C. I told you there was another kind of charity and communicativeness, the spiritual expressions of love, which have been, are, and ought still to be among all holy men, all Saints, all Christians. And this is of many sorts, but may briefly be contained in this, The performing all Christian offices of love one to another: first, praying with and for one another, (and he that separates himself from other Christians, and hath not charity enough to pray with them, or that is so proud or malicious, that he will not pray for all men, especially all Christians; when Christ did pray for his very crucifiers, is far enough from this charity;) secondly, praising God with

Spiritual expressions of love.

and for one another, a duty continued mutually betwixt us and the very glorified Saints in Heaven, so far as is most commodious to the condition of each, the Saints in rest and joy daily praying for their younger brethren, the Church and the Saints in the Camp on Earth praising God for those revelations of his grace and glory to their elder brethren in Heaven. And the very believing this as a duty that Christianity hath made us to be so much concerned in, will have a full influence on our practice, I need not insist to shew you how.

Of Remission of sins.

S. *What is the meaning of the Article [Remission of Sins?] The words I understand, and conceive them to signify God's pardon of all trespasses committed against him, the same which you interpreted to me in the Lord's prayer; but what is to be my meaning when I say, I believe it? Is every man bound to believe that his sins are pardoned?*

What belief of it is required.

C. That the sins of any particular man are actually pardoned to him is not the meaning of this Article, there being no revelation of God's in Scripture, (which alone can be the Object of Faith) concerning the state of any particular person, any farther than, from the general Promises of pardon to all true penitents, he shall (upon examination of himself, and finding that he is of that number) be able to pronounce unto himself; or than another, a Minister especially, whose office it is, having a clear view of his Conscience, can pronounce unto him: neither of which being infallible in their pronouncings, it cannot yet be matter of faith to him. That which is the Article of Faith here, is, That by the death and sufferings of Christ there is pardon and remission to be had for sinners, (which all the legal performances could not help any man to, those being onely a remembrance, or * commemoration of sins, Heb. 10. 3. no means of power or efficacy to work remission) that the having forfeited our perfect unfinning innocence in Paradise shall not (on condition we return to God sincerely) be able to exclude us from God's favour and grace here, nor from Heaven hereafter. This Article is so near of kin to the doctrine of the second Covenant,

* ἀνάμνησις, ἀμνηστία.

nant, set down in the first part of our conference, that I shall need onely to refer you to that place, and not to enlarge any farther on it.

S. *But what is the practical belief of this Article?*

The practical belief of it.

C. 1. To set my self sincerely to the performance of that condition, on which the remission of sins in the Gospel is promised and purchased for us. 2. To continue in full assurance of hope toward God, that if we perform our part, God in Christ will never fail in his. 3. To pray to God in Christ daily for this mercy. 4. To continue in the most melting state of Humility and Meekness, as remembering that all our good that we doe, or can attain to in this life or another, (Sanctification, or Glorification) is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the purchase of Christ, who alone hath delivered us from the punishment of our sins, both as that is deprivation of the vision of God hereafter, and of his grace here; all the strength that any Christian hath to resist any sin, being a consequent of this remission of sins, i. e. of God's being reconciled unto us in Christ, not imputing our trespasses.

S. *I shall now invite you on to the next Article, The Resurrection of the body: What is the thing profess to be believed in that Article?*

Of the Resurrection of the Body.

C. The certainly future Restauration or rising again of this very same flesh of ours out of the grave, which by the curse of God inflicted on sin doth go down thither. The punishment on all mankind upon Adam's fall, was [*Dust thou art, and to dust thou shalt return*] mortality, or a decree for all men once to die. This being an heavy punishment indeed, if it had not been allayed or removed by Christ, is now by him extremely softened, that though it do still constantly befall the Universality of men, (*Death passing on all, in that all have sinned*) yet all the bitter noxious part of death shall be taken away, as far as concerns the faithfull servants of Christ, the sting of death being by him plucked out, and so the Grave turned into a Dormitory or retiring-room, a place where the bodies rest in a sound sleep, till they be awakened unto bliss.

S. *But*

S. But how will it be possible for dead bodies (mouldred to ashes, and then blown over the face of the earth, or devoured by wild beasts, and those again devoured by worms, or by other men) to rise again, or return to their former estate?

The possibility of it.

C. That power that raised Jesus from the dead, will also quicken our dead bodies, the last trump will call all men out of the dust, and God, that made all out of nothing, can surely restore our bodies again to us, however transmuted: and that he will do so, you have both the plain affirmations of Scripture, (*Christ is the first-fruits of them that sleep*, and then all the heap must one day follow, the head being risen, the body cannot remain long behind; and at large you have it asserted, *1 Cor. 15.*) and the judgment of reason it self, though not telling us how, yet making it reasonable to believe that it will be so, because otherwise our bodies, which are both the instruments and co-partners of all sin and all righteous actions and sufferings, will be left unpunished and unrewarded.

The practical belief of it.

S. What is the practical belief of this Article?

C. The keeping our bodies in a rising condition; neither by uncleanness, nor drunkenness, nor worldly-mindedness, nor sloth, nailing our selves to the earth, or mire, or dung-hill; but in Purity, and Sobriety, and Heavenly-mindedness, and industry, fitting our bodies for that heavenly, divine condition, to which after the Grave we expect to be advanced. Secondly, the praying to God for this perfection of bliss, not onely to our selves, but also to those who in soul are already entred into God's rest, that their bodies being joyned to their souls, they may continually dwell together (like *Brethren in Unity*) that good and joyfull life.

The quality of the bodies raised.

S. But what kind of bodies shall those be after they be raised?

C. Spiritual bodies (*1 Cor. 15. 44.*) First, in respect of the qualities, spiritualized into a high Agility, Rarity, Clarity, and such as will render them most commodious habitations for the Soul, made partaker of that divine vision. Secondly, in respect of the principle of life and motion, which in natural

ral bodies is some natural principle; but in these is the Spirit of God, which shall sustain them without eating or drinking, &c.

S. *What is the practical belief of this?*

C. 1. Endeavouring toward these Excellencies here, mortifying and subduing the carnal principle, and making it as tame and tractable as may be, and altogether complying with the Spirit. Secondly, raising up our souls, i. e. labouring that they be, and continue in a regenerate state, and not burying them in that worst kind of grave the carnal affections and lusts, which is the most dangerous death imaginable.

The practical belief of that.

S. *You are now come to the last Article, The life everlasting; What will you afford me to that subject?*

C. Onely this, that the life which we lead here, is a finite, short, feeble life, for some seventy years, if neither enemy, nor disease, nor distemper cast down this brittle building sooner; but the life that follows that resurrection of the Body is an infinite, everlasting, endless state, in endless joys to every true penitent believer, but in endless woe to every contumacious provoker.

Of the Life everlasting.

S. *What is the practical belief of this?*

C. To weigh and ponder these two so distant states together, and never to think fit to forfeit that eternal bliss, and incur that eternal woe, for any transitory joy, or honour, or gain, or ease, or relief from the Cross, (the companion of the godly in this life) for those few minutes that are allowed us here. Secondly, to use and improve that moment here so, as it may be a foundation of eternity.

The practical belief of it.

S. *Before you leave the Article of Everlasting life, (which I see belongs to an eternity of bliss on one side, and of woes on the other) I beseech you satisfy me in one difficulty, which is ready to shake my faith, and it is this, How it can agree with God's justice and goodness, with any kind of equity in him, that the sins and pleasures of a few years of ours, that brings us in so poor a present income of delights and joys, should be paid for so dear, with endless woes; there being no proportion indeed betwixt this so finite and that infinite. Some answers I have heard given to this doubt, as first, That our sins are against an*

The endless punishment of sinners.

A a

infinite

infinite Deity; and secondly, that if we should live infinitely, we would sin infinitely. But methinks these are but niceties, which satisfie not at all: I believe I could by ordinary reason, and the grounds which you have given me, shew you how.

The true ground of it.

E. You shall not need, for I shall render you another account of your scruple; and first, tell you that the right understanding of it will prove a piece of Divinity, which, as it is a foundation of all good practice, so may chance to stand you in stead for all your future consultations concerning your soul.

What then is the ground of this judgment of God?

The choice given us by God, to live or perish.

E. The choice and option that God hath given all men in his word, either to return and live, or to go on and perish everlastingly: The two kinds of Re-tributions, two Eternities which are put into our hands by God, (by way of Covenant) to have our parts in one of them, which soever we shall chuse; the compact being so made between God and us, that they which are offered one, if they will not accept of those terms on which that is offered, do for that despising, by the tenure of the same Covenant fall into the other. Indignation and anger and wrath to them that work evil, that go on unreformed in any such course; but to them who by patient continuance in well doing seek for glory, eternal life, Rom. 2. 7. Had there been nothing but happiness created, and all men decreed to that blissfull state, Heaven had been our fate, but not our Crown, our destiny, but not our reward; and a rational man would perhaps have been a disputing why Man should have been so eternally happy, why such a short weak practice of Piety should be so hugely and so everlastingly rewarded: And so on the other side, if Hell had opened her mouth wide, and enclosed all, had all men absolutely been decreed to those fatal chains, a rational man would have been ready to tell you, that this * were to make men innocent, but lay blame enough on God: and so there had been little of reason on either side. But God that hath made us rational men, hath provided rational rewards for us, a rational Tribunal and Judicature, a rational bliss and woe; not onely every man repaid according to his works,

* ἡμῶν πρὸς
ἀγνοίας, καὶ
ἵνα ὁ Θεὸς
ἐκείνῳ
καταδικάσῃ
καὶ ἡμᾶς.
καὶ ὁ Θεός.

works, (adjudged to Hell by a righteous Judge, to Heaven by a righteous Judge also) but even allowed satisfaction to all his Scruples; if he come not to bliss, he shall see it is his own wretchedness contempt which hath kept him from it. Behold, (saith he by Moses) I set before you life and death, blessing and cursing; eternity of joys in the hand of an easy obedience, a * gracious blessed yoke, (which he that takes upon him cheerfully, shall find rest to his soul, *χρησθὲς ζῶν* *ψῆ.*) live the most admirable joyous life of felicities here, and pass from a Paradise to a Throne) and eternity of miseries to him that will fall in love with them, and to no man else. For God made not death, at least made it not for man, (Paradise was created for him) the everlasting fire was prepared for the Devil and his Angels; but ungodly men with their words and works called it to them, *Wisd. 1. 16.* committed a kind of riot upon Hell, invaded Lucifer's peculiar, and if you mark, strive more vehemently for their portion in that Lake of Brimstone, endure more temporal hardship in their passage thither, than any Martyr in his fiery chariot of ascent toward Heaven. And then, I hope, you would, if you were an Atheist, confess, That he that takes such pains for it, is worthy *† to take his portion* *+ λαβὴν μέρους* *εἰς αὐτόν.* with it, to have that pay which he hath merited so dearly. *Wisd. 1. 16.*

S. I acknowledge my scruple satisfied, and my self obliged (if it be but for the honour and awe I owe to my own soul, if but to save my reputation in the world, that I be not such an abject stupid fool) to retract my choice, to call back the hostages I have given to Satan, those pledges of my soul, (whatsoever faculty hath at any time been sent out to him, in design or hope to bring me in some slight joy) and for the future to set out a more rational more justifiable voyage.

C. The Lord confirm and prosper you in this resolution, and bring all other imprudent men timely into the same thoughts.

S. But may there not be place for some farther doubt and question in this matter? especially this which I shall now propound to you: How can it be truly said, That the eternality of the sinners punishment is founded on the choice and option given him by God, when man in his nature, as now he is, hath

not liberty of choice, at least no indifferency to good and evil, but an invincible proneness and inclination to evil?

Of Free-will. C. You have proposed a Question of some intricacy and difficulty, yet shall I give you account of it, so far as may seem of use to you: and I shall doe it by laying this Foundation, that the nature of man, created after the image of God, I mean, his reasonable nature, hath such an agreement and liking to all that is substantially and really good, (such are all the Commands of the Natural and Christian Law) that it still canvasseth on that side, and solicites the will to embrace the good, and prefer it before the pleasurable evil; and generally thus it doth, but when some distemper or disease is upon it: Onely the will, which being a free, is not always a regular and obedient faculty, that doth not always hearken to the advice and inclinations of the reasonable nature, but (the truth is) doeth very often very contrary to Reason, and so doth most frequently chuse ill; yet doth it not constantly so, but sometimes it hears Reason, and chuses good. And indeed, this very disobeying of Reason, the not hearing the dictates of the understanding, is an evidence concerning the will of man, that it is no natural or necessary, but a spontaneous, arbitrary, free agent. And it were happy, if Experience did not give us this proof of it.

S. But have you not let fall a passage, which being taken up, will keep this arguing of yours from concluding to your advantage? For when you said, That diseased nature doth chuse that which is ill, is not that also applicable to the will; whieh since the fall of man is diseased, and so may desire ill, and necessarily desire it, (and be no more blameable for doing so, than the sick man for having a sickly distempered palate and appetite) though nature, i.e. healthy nature, always desires good?

C. The advantage you have laid hold on against my arguing was purposely let fall that you might lay hold on it; and therefore I shall readily acknowledge the will of man since the fall to be, as you say, diseased, and, as an effect of that disease, so strongly inclined to ill, that, unless it be by the Spirit of God drawn

drawn and converted to good, it is not imaginable that it will chuse it. To this purpose therefore it is, that Christ, who came to cure the diseased, sent also the Spirit to perfect their cures: and then there is as little doubt, but that the will being by the grace of God recovered to some tolerable health, it may (being thus set at liberty) by the strength of that grace, chuse that good which the Spirit inclines it to; and to which eternal reward is promised by God on purpose to take part with the understanding, and with the virtuous object in the canvase against the sensitive, and to fit and qualifie the good to be chosen by the will before the evil.

S. *It is reasonable which you say; but doth not there arise from hence another difficulty? For if there be an eternal reward proposed by God to the virtuous liver; will not this, to him that doth believe it, become so prevalent a weight, that it must necessarily sink it down that way; and so, first, deprive the will of its liberty to the contrary evil, (and that is as contrary to the judgment to come) and secondly, make the virtuous liver incapable of reward, who, it appears, doeth all for the love of that reward, and not for the love of vertue?*

C. Your Objection consists of two parts; one presses against the liberty of the will to doe evil, the other against the rewardableness of the good which is chosen upon intuition of the reward. The first will be easily answered by experience: For how oft doth he that verily believeth the unchangeable truth of all the promises of the Gospel, and so that eternal reward to virtuous living, permit himself nevertheless to be seduced by worldly or carnal temptations to vicious actions, and so demonstrate that the most pretious reward of eternal blis doth not so violently weigh down the scale for vertue, but that vice may still possibly carry against it? As for the other difficulty, though it be greater, and withall less necessary to the clearing of the point now in hand; yet because it will not be unprofitable to be considered apart, I will give you my thoughts of it, thus; To add some strength and vigour to the love of vertue, which is not always so strong in man as to incline him to undertake all

The use of
God's, pro-
posing re-
ward to man.

the difficulties that that course of constant virtue is liable to, God thought fit to propose an eternal reward to him that should persevere in well-doing, counting it necessary to doe so, because sometimes life it self must be lost in the pursuit. And doing thus, it was a work of his wisdom (for the preventing the force of your present objection, and to accommodate his oeconomy to the nature of man, as a rational agent) to take care so to dispose this matter, that as he offered a high reward to excite us to the love of virtue, so the desirableness of this reward might be so qualified as not to extinguish the love of virtue, and so make it unrewardable. And the way to doe this, was, First, to propose such a reward as might be most desirable to vertuous minds, viz. a state either distinally defined to be a state of continually beholding God, of purity, and obeying him for ever, without any temptation to the contrary; so that the desiring that reward pre-requires or includes the love of virtue, (whereas if a carnal paradise had been it, virtue might have been pursued for ends most contrary to virtue, and so have been followed unwillingly, followed, but not loved:) or else a satisfaction to the mind of man, happiness in general, without defining the manner how, or wherein it particularly consists, save onely, that it is the satisfaction of the most excellent part of us, the filling of all our rational thirsts, the gratifying of the man, and not of the beast in us: which kind of reward, as it will be foolishness to the carnal man, (never valued by those that are immersed in the world or flesh, nor indeed by any that are not raised to some gust of virtue) so when it attracts such as those to begin the Christian course, and set out in the ways of virtue (as we know fear of torments, and even worldly inconveniencies, sometimes do) and perhaps renders them for that present (that state of beginners) acceptable, or not unacceptable to God, supposing that when they come to know virtue, they will love and follow it for it self; yet it never stands them in stead for God's final acceptance, unless they are by him discerned to be so qualified

qualified and inclined, as that they will love and pursue virtue it self when they come to taste of it, and proceed to practise it voluntarily and cheerfully, (and not onely mercenarily) when opportunities are offered for it. Secondly, (as another allay to the desirableness of it) this reward was to be proposed at a distance, and not here to be enjoyed, but hereafter, and the matter of it not evidently to be known (as that twice two make four) but onely proposed to and received by faith, that so the greatness and valuableness of it being certain to attract, (and nothing being to be taken off from that; because, first, being infinite, infinite must be taken from it to make it finite; and secondly, being rendered finite, it would then be unsufficient to satisfy the mind of man, which desires to be always happy, and had not that desire put in it in vain, and would lose the sense of present happiness if it should apprehend it would ever cease to be happy) the want of perfect evidence and place of doubting might be taken off from that infinite greatness, and so from the force of the argument, to pursue it, and leave it so equally balanced with arguments on both sides, that none but a virtuous person that apprehends pleasure in present virtue, and hath his love of virtue for it self, to assist the arguments on that side, would ever part with all carnal pleasures and profits (and life it self) in pursuit of it: and accordingly this is observable in the world, that as we easily believe that which we wish, and more hardly that which we have less mind to; so the lover of virtue doth easily come to believe that eternal promise of a spiritual holy life, whereas they that are lovers of pleasures, &c. do either not believe, or not consider it. Thirdly, this reward was to be proposed so immensely great, that no body that thought God wise, could think he would bestow it on any thing that were not extremely good; and so none but he that loved virtue, and consequently thought that that was the greatest good, should be able to believe that God would thus reward them. And so by this way of infinitely wise economy, these two

great provisions were made ; first, that humane weakness and imbecillity should receive some relief ; and secondly, that vertuous performances should be capable of reward , and the contrary of punishment. If this suffice not to answer that difficulty, I have then this farther to add to it; 1. That God, that hath thought fit to chuse promises as an instrument to attract to vertuous living, will accept and reward him that by the use of that means is brought to that end ; and therefore that there is no fear that the desiring or loving of the promises which God hath proposed to us to be desired, and is so usefull to add alacrity to the pursuit of dry vertue, which oft brings sufferings along with it, and again, to extend the love of vertue to every command of God's, which other lovers of vertue might possibly confine to some few vertues, charity, liberality, &c. which have most taste in them, will ever rob the love and practice of vertue to which it is joyned, as a means to advance and cherish it, of that reward which would belong to it, if it were not by this means thus improved: and 2. That however, he that loves vertue for its own sake, and would do so though there were never an Heaven hereafter, hath nothing to be objected against him, and yet must be acknowledged to doe what he doeth for the sake of the present pleasure in vertue, satisfaction of conscience, &c. the preferring of which before more vigorous sensitive pleasures is the vertue in him rewardable, and not the no-pleasantness of it. And consequently, there will be no more reason to prejudge the love of vertue in him that loves it for Heavens sake. The greatness of God's rewards hereafter, as the graciousness of Christ's yoke here, being both arguments of God's infinite mercy to us in rewarding that vertue to which we have from him such assistences and invitations, and which is in it self so eligible for it self; but no way objections against his judging men according to works; wherein it is acknowledged there is infinite mercy to the vertuous, and perfect justice, and nothing of extreme severity to any. Or lastly, if (to acknowledge the utmost

utmost imaginable) the loving vertue for the reward be less excellent, and less rewardable, than loving it for it self, yet being still good and rewardable in a lower degree, it was still fit for God to propose these promises to men, because by that means many are and will be attracted and brought in love with vertue, which would not otherwise have been attracted; and so that infinite number of Christians so attracted will recompense that defect of perfection which arises from the hope of the reward. And this withall tends much to the glory of God (which may justly be designed the end of all) which is most illustrated by this means, That men acknowledge to owe to him the all that ever they receive.

S. I have yet one question more, occasioned by what you have said, and it is this, *Why*, if the promises of that eternal reward be so made as to be unevident to men, and to leave them place of doubting, it should be so great a crime in wicked men not to believe those Promises, or not to embrace Vertue, which their nature gives them so weak a desire to, that they want the assistance of that belief to incite them to the pursuit of it?

The Inevitance of the Promises.

C. To this I answer, That though there is, I acknowledge, in this matter some place of doubting, as in all things that are not demonstrative there is; yet I must farther tell you what doubting I mean, onely an unjust, irrational doubting, and such as no prudent man would be moved with, or think sufficient to keep him from pursuing any thing that he would otherwise pursue. For when probable arguments are highly probable, and have no other reason to incline any to doubt of them, but onely that it is possible it may be otherwise; this is the next degree to necessary, and being the highest that the matter is capable of (for there is no demonstrating in morality) any prudent man will be content to build upon it; and he that, upon no stronger grounds to the contrary, will refuse to believe, and by doing so, to pursue his own good, will be accounted extremely imprudent. Where it will be necessary to distinguish of the word *doubting*: for if by that be meant, (what truly and properly it signifies) that which is founded in an equilibration of Arguments

ments

ments on both sides, then I never thought or said that there was any place of doubting in this matter; for sure the Arguments to prove that Christian Religion is true, and consequently, that that eternal reward that is promised to the Lover of Vertue shall be performed, are far greater than any arguments that are or can be brought against it: but the doubting which I speak of is another weaker and more imperfect sort of doubting, which may remain in a man when the Reasons on one side are acknowledged infinitely stronger than on the other, and onely do not demonstrate or give evidence, or exclude all possibility (and so doubting) of the contrary. And from hence comes the sin of Unbelief: for when wicked men, having no prevailing Reason to disbelieve, do yet, without any just cause (upon this one occasion, that they have not evidence for what they are required to believe, though yet they have no reason to doubt of it) not onely not believe, and practise what Belief would incite them to, but do act directly the contrary, even that that no prudent man that had but equal Reasons on both sides would ever venture to doe; by this it appears, that their love to vice is very vigorous in them, so vigorous as to make the assent to the Arguments which are offered to invite us to a vertuous life, not to answer or bear proportion with, but to be much weaker than the Arguments: and that must needs be a great fault in any man, and an argument that he neither cares for Vertue, nor for the reward by God promised to it; for if he did, the infiniteness of the Promise and the desirableness of it would make abundant recompence for the some kind of uncertainty, i. e. inevidence of it; it being certain, that any prudent man would take any ordinary pains, incur any remote and lighter hazard, in pursuit of any thing that were infinitely desirable, and withall but tolerably probable to be obtained. And for a knowing man to doe that which is unworthy of such, and which no knowing prudent man would doe, as it is an error in it self, so is it a certain evidence that some habitual vice or prevailing

vailing temptation hath been the blinding of him; and from thence doth his guilt arise, and his punishment justly follow.

S. You have now gone over all the Articles; the Lord grant me to live accordingly.

C. St. Augustine will give you a very considerable saying to this purpose: There be, saith he, two kinds of wicked men, wicked Believers, and wicked Unbelievers. * The wicked Infidel believes contrary to the faith of Christ, the wicked Believer lives contrary to it. And it shall be more tolerable for the men of Sodom in the day of judgment than for such.

* *Improbis infidelis credit contra fidem, improbus fidelis vivit.*

LIB. VI.

S. **H**AVING thus far enlarged your trouble, I beseech you to explain the Doctrine of the Sacraments to me, because methought at the learning of the Church-Catechism there was no part which I could so hardly conquer with my understanding as that.

Sect. I.
Of the word
Sacrament.

C. I conceive it very probable, because those being Institutions of Christ, there is little in them wherein your own reason could assist you any farther than that could collect or conclude from Scriptures, wherein those Institutions are set down, first, by way of story in the Gospels, or secondly, by way of doctrinal discourse by St. Paul and other Scripture-writers. But yet let me tell you, that there is not a more excellent breviare or summary of that which is there scattered to be met with, than those short answers to the questions in that Catechism do afford you. If you please, I will view it over with you. The first question, you see, is, [How many Sacraments hath Christ ordained in his Church?] A Sacrament in this place signifies a holy Rite, a sacred Ceremony used in the service of God; of which sort of Ceremonies in general there being many in the Church, (some ordained by Christ, some by the Apostles, some by the following Church of several ages, and now accordingly used among Christians, in obedience to Christ

Christ

Christ and the Apostles in what they ordained, and in imitation of the laudable Canons or practices of the primitive or ancient Church) some few there are which Christ himself when he was here on earth, did ordain and institute; and of those particularly the question is, How many there are of this nature, of this immediate institution of Christ, because those certainly which are such will deserve more reverence from us, and more care and diligence in the use of them, than any others which any inferior authority, especially that of the after-Church, hath instituted. And to this question the answer is very exact, that there are [*only two, as generally necessary to Salvation.*] Some other sacred rites Christ did institute for some sorts or cases of particular persons, as *imposition of hands*, Heb. 6. 1, &c. But of this kind, wherein all men to whom Christianity is revealed (or that expect salvation from Christ) should think themselves concerned, to which all Christians are strictly obliged, so far as not to neglect them wilfully, or to omit them when they may be had, of this kind, I say, there be only two; First, *Baptism*, i. e. a Ceremony of washing with water, either by going into a Brook, and being dowed over head and ears in it, or by being sprinkled with water on the face or principal part, as hath been used in these colder Countries in stead of the former: Secondly, the *Supper of the Lord*, i. e. the blessing of Bread and Wine, and dividing it among those which are present, in imitation of that which Christ did after his last Supper, and by way of commemoration of that death of his, which immediately followed that Supper, and which (as a special part of his office in working our redemption) we ought frequently to recount and commemorate by way of thanksgiving to him, and present it before his Father, to whose favour we have no claim but through those sufferings.

Two only
simply neces-
sary.

S. Will you proceed to the second question [*What meanest thou by this word Sacrament?*] which is so plain and pertinent to that place wherein it is set, that I shall not need your help, save only to open and clear the answer which is given to it.

G. The

c. The answer is, That in this place the word *Sacrament* is set to signify an outward visible sign, *i. e.* not onely a holy rite or ceremony, as before I told you, but that a significative, not empty, rite, a ceremony set to import and denote something visibly and discernibly, and that something, *an inward spiritual grace given unto us, i. e.* some special favour and gift of God bestowed upon us, (particularly by the death of Christ) and this sign or significative rite ordained by Christ himself, of his immediate institution, and designed and consecrated by him to two grand ends; First, *as a means whereby we receive the same, i. e.* as a means of conveyance, whereby he is pleased in a peculiar manner to make over that grace or favour to us, as also by the right and due use of which we are interpreted to perform our parts, or the condition required of us to make us capable of receiving it, and so are actually made partakers of so much of the grace as at that time is usefull for us (such is pardon of sin, God's reconciliation, or favourable acceptance of us, and strength to doe what God requires :) and Secondly, *as a pledge to assure us thereof, i. e.* a pawn, as it were, delivered us from God by the hand of the Minister, to give us ground of confidence and acquiescence that those graces or favours are now so made over to us by God, that we shall not fail of our part in them, instantly in that degree, as they are proper to our present state, (*viz.* pardon of sins past, and acceptance of sincere performance, and also grace or strength so to perform) and hereafter in that other superiour degree, for which we must wait till another world, (such are final acquittance or pardon of sin, and a pure and happy condition in another world.) And all this in the same manner as when some promise is made for the future, and a pawn deposited till the promise be performed.

S. The next question descends from the general consideration of the nature of a Sacrament, to a particular view of the parts of it; and first, how many such parts there be.

c. The answer you have already learnt, and will be able to tell your self, that as in the notion of a sign or picture (as it is such, *i. e.* as it is a mere relative

Of the Sacraments in general.

The Sacrament a means of receiving grace.

A pledge to assure us of it.

The parts of
a Sacrament.

tive thing) there are two parts, first, the resemblance, and secondly, the thing resembled, the second as it were the soul to the former, without which it is a fancy, a *Chimera*, not an image or picture; so in these holy significative rites, there is, first, the sign, or outward visible part, and secondly, that which is signified by it, the grace or precious treasure that this image is set to represent, or which is to every intelligent man's understanding conveyed under that veil or semblance.

Sect. II. Of Baptism.

Baptism among the
Jews.

S. Having said so much in general of Sacraments, and of the parts of which all such are compounded, I see the next question descends regularly to the clearing of the former affirmations, in each particular to which they belong: And beginning first with the first Sacrament, viz. Baptism, the question is, What is the outward part in that, what the visible sign or form, i. e. I conceive, what is the thing in Baptism which is set to signify some such grace of God's?

C. Water is clearly affirmed to be that sign: that as among the Jews, when any Proselyte was received in among them, and entered, or initiated into their Church, they were wont to use washings, to denote their forsaking or washing off from them all their former profane Heathen practices; nay, as the

* So the Talmudists say of *Yeshu*, Moses Father in Law:

כחנייד במילה ובטבילה
במים he was made a Proselyte by Circumcision and Immersion.

† See *Talmud. Tract. Repadai*. The Israelites did not enter into Covenant but by three things.

במילה ובטבילה
וכהרציות הקרבן

by Circumcision and Baptism, and by Propitiation of Sacrifice, and so the Proselytes in like manner.

|| Among Christians.

Jewish Writers affirm, not only * Proselytes, but natural † Jews were initiated by three things, Circumcision, Baptism and Sacrificing;) || so by Christ's appointment, whosoever should be thus received into his family, should be received with this ceremony of Water, therein to be dip't (i. e. according to the Primitive ancient custom, to be put under water) three times, or instead of that, to be sprinkled with it, with this form of words joyned to that action by the Minister [I Baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost,] which words being by Christ

Christ prescribed to his Disciples, must indispensably be used by all in the administration of that Sacrament. And the meaning of them is double: first, on the Minister's part, that what he doeth, he doeth not of himself, but in the Name or Power of, or by Commission from, the blessed Trinity; secondly, and more especially, in respect of the person baptized, 1. That he acknowledges these three, and by desiring Baptism makes profession of that acknowledgment, which is in effect the sum of the whole Creed, which that Catechism excellently abbreviates, by saying, That the chief things learnt in those Articles, are, first, to believe in God the Father, who hath made me and all the world, i. e. all the Creatures as well as men. Secondly, in God the Son, who hath redeemed me and all mankind, i. e. tasted death for every man, bought out of that sad thralldom of sin and Satan as many as were dead in Adam, i. e. every man in the world, though neither Angels nor any other Creature beside. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God, i. e. worketh grace effectually in the heart of all those who are obedient to his call or working; for those are the elect or chosen in that place of the Gospel, where it is said, That many are called, but few chosen; many invited by God, but few which make use of that mercy of his, few that are obedient to that Call. 2. That as he acknowledges these three, so he delivers himself up to them as to three undivided principles, or authours of Faith or Christian Religion, and acknowledges no other as such, (as to be baptized in the name of Paul, signifies to say, I am of Paul, i. e. to pin my faith on him, in opposition to Cephas and all others) to receive for infallible truth whatsoever is taught by any of these, and nothing else. 3. That he devotes and delivers himself up to be ruled as an obedient servant by the directions of this great Master, a willing Disciple of this blessed Trinity; and so the Greek phrase [*into the Name*] doth import. And these three acts of the person baptized, being put together, make up his part, that by way of condition is required of him to make him capable of that grace which the Minister

nister from God thus conveys upon and ensures unto him.

S. The next question proceeds regularly to the thing signified in Baptism under the name of the inward spiritual grace, which I conceive to denote that favour and special donative made over from God in that Sacrament; and that styled spiritual, as belonging to the soul of man, or his immortal spirit; and inward, as that which is signified by the outward sign, in the notion wherein we say there be two parts of a Picture, an inward and an outward: the man himself is the inward part of his picture, or that which is invisible, the outward being the visible form upon the Table. So that I suppose my self to conceive the meaning of the Question: But for the answer I must crave your assistance.

The inward
part of Ba-
ptism.

C. The answer is, That the inward part of Baptism, signified by, and conferred with that outward Ceremony, is a death unto sin, and a new birth unto righteousness. For the full understanding of which, I must shew you these three things. First, what is meant by that death and new birth; Secondly, how these are signified by Water in Baptism; Thirdly, how Baptism is a means of working this in us, and a pledge of assuring us of it. The explaining of these three will be necessary to a clear understanding of this matter. For the first, a death unto sin, signifies a getting out of the power, and from under the guilt and punishment of sin. The living unto sin is being a slave of sin, i. e. subject to it both for task and blows, like the Israelites to the Egyptian task-masters, being in their power to set them a drudging in their service, and in their power to beat and oppress them. He that liveth unto sin, or in whom sin reigns, is a direct gally-slave to drudge under it, and over and above the misery of that, to be tormented by it also; and he that is in that case, as long as he continues so, can neither by any strength of his own get out of that dominion of sin, as it signifies working the works of sin, (sinning continually) or as it signifies punishment due to that slave, whose very service (i. e. his sins) binds him over to punishment. In plain terms, the natural man, or every man living, considered without the grace of Christ in his natural estate, hath neither strength

A death un-
to sin.

strength to avoid sin, nor means to escape punishment. Proportionably therefore to this, a *death unto sin* is the getting out of these gallies, a being rescued by Christ from this necessity of continuing and going on in sin, and consequently, a being delivered from those punishments which are the reward of an unreformed course of sin: both these together are ordinarily called mortification, and as they belong only to the sins of commission, they are a pretious disposition to that *new birth* unto righteousness, (as in every mutation and new production there is a laying aside the old form, preparatory to the receiving of a new;) but as they belong to sins of omission also (the mortifying of which is the doing what is commanded) so are they all one with that new birth.

S. *What then is that new birth unto Righteousness?* New birth unto righteousness.

A. The contrary to the living to sin; i.e. It is Christ's giving me strength to walk righteously, and means to obtain God's favour, the begetting me to that double righteousness that the young tender Christian *hungers and thirsts after*, the righteousness of Sanctification, to satisfy his hunger, (that *bread of life* to strengthen his Soul) and the righteousness of Justification, to set him right in the favour of God, (that vital refreshment that the conscience scorches with the guilt of sin so thirsts after.) Some difficulty there is, and possibility of mistake, in that which I have now delivered, therefore you must weigh it diligently, and observe, that this death and new birth, is neither the resolving to forsake sin and live godly; for this is supposed before Baptism, to make the person capable of it, (as appears by the next question and answer in the Catechism:) nor, on the other side, the actual forsaking of sin, and living a new life, (denying ungodliness and worldly lusts, and living soberly, and justly, and godly, Tit. 2.) for that is the consequent task of him that makes a right use of the grace of Baptism for his whole life after, and both these an act of the man, wrought the one by the preventing, the other by the assisting grace of

B b God.

God. But this grace of Baptism is this strength of Christ, of supernatural ability to forsake sin, and live godly, and proportionably a tender of God's pardon and gracious acceptance, pardon of the forsaken sins, and acceptance of the imperfect (so it be sincere) godliness. And that this is the very intention of the Catechism in these words, and not any gloss of mine, may appear by what here follows as the reason of it; *For being by nature born in sin, and the children of wrath, (i. e. born with strong inclinations and propensions, which would certainly engage us in a course of sin, and so consequently make us worthy of wrath, as a child or son of perdition is one worthy to be destroyed) we are thereby made children of grace, i. e. have in Baptism that strength given us by Christ that will enable us to get out of that servile and dangerous state.*

S. You have prevented and satisfied my scruples in this particular; I shall now call you to the second thing you promised me, and desire you to shew me how this death and birth, (or that strength to mortifie and to raise up to new life, together with God's tender of pardon and acceptance, which you have shewed me, are the importance of that death to sin, and new birth to Righteousness) are signified by the outward part in Baptism, by the dipping or sprinkling in water, &c.

C. The Water here is set to signify the purifying Spirit of Christ, which hath that double power in it of cleansing from sin and from guilt; and the ancient manner of putting the person baptized under water, and then taking him out again, was set to denote the two several acts of this grace, first, by way of dying, then, of rising again: and the ancient custome of doing this thrice, signified (not onely the faith in the Trinity, into which they were baptized, but peculiarly) the death of Christ, and his rising the third day; which death and resurrection together are that Fountain that is opened for sin and for uncleanness; Zach. 13. 1: the original of strength to die to sin, i. e. of new birth, and of the pardon and acceptation proportioned to them.

S. I shall now want but little of your help for the third
Quære, How Baptism is a means of working this in us, and

This death
 and birth
 signified by
 dipping.

Baptism the
 means of
 working this
 in us.

a pledge of assuring us of it. For if Christ have instituted that Sacrament as a means of conveying both these double-graces on us, (as I have already learnt) then is the first part of my Quære answered; and if so, then sure will it be a pledge or pawn to ensure us of it, to give us confidence that if we be not wanting to our selves in our part of the Covenant, either by way of preparation before, (necessary to give us a capacity of this mercy) or of making use of it afterward, it shall on Christ's part be infallibly bestowed on us. Having saved you this trouble, I shall take confidence to hasten you to the next stage, which is, to proceed to the next question, which comes in here very seasonably: What is required of persons to be baptized, to fit them for that Sacrament, and make them capable of these benefits of it?

A Pledge to assure us of it.

c. The answer refers all to two heads, Repentance and Faith, and defines them excellently. [Repentance whereby they forsake sin] to shew that it is not sufficient to denominate a Penitent, that he grieve, or confess, or slightly resolve against sin; much less that he only grieve with the apprehension of punishment, or wish that he were penitent, unless he do really, and sincerely, and actually forsake sin.

The qualifications required to Baptism: Repentance

S. But how can such forsaking be required before Baptism, when the strength of forsaking is before assumed to be given me in Baptism?

c. This difficulty will be solved, if you observe that there is a double forsaking, one of the Heart, in a general cordial renouncing; the other of the actions, in a particular holding out in time of temptation. The one is called God's giving us to will, the other to doe: The first, I told you, was an act of God's preventing and exciting Grace; the second of his sanctifying: And both these, when they are wrought in us by the Grace of Christ, are actual forsaking of sin (and so more than the slight resolution which I told you was not repentance) and yet one of them is much less so than the other, and so may be looked on, and required as preparatory to it. The forsaking of the heart is here meant in this question by repentance; and the forsaking in the actions is that to which the strength is made over in Baptism.

A double forsaking in the heart, and in the actions.

S. You will now proceed to the second requisite, Faith.

Faith

which I see there described to be that whereby they stedfastly believe the promises of God made to them in that Sacrament: Have you any thing to add to that explanation there given of that grace?

C. Only this, that there is first mentioned the promises of God; secondly, the peculiarity of them; thirdly, the act of faith, what it is, namely, believing; fourthly, the qualification of that act, stedfast believing. For the first, I have heretofore shewn you, that when promises are the object of faith, those promises are (as constantly the Scripture sets them down) general, but conditional promises; general wherein all are concerned without exception; but withal conditional, requiring or presuming some performances on our parts, without the due observance of which we have no title to the promises. As for example, in this of *Baptism*, (which brings me to the second thing here proposed) the promises that are made to us in this Sacrament, promises of strength and of pardon) require first a pre-disposition in the subject, a resolution of amendment, before God thus obliges himself to give this grace of Sanctification or Justification; and secondly, the due and diligent use of this grace when it is given: without the first this grace of Baptism is not given; without the second it is forfeited again. As for the act of faith here called believing, it is that which is most proper for it, when the object is promises, as it is here (though when the object is commands of Christ, the Act must be obeying;) and by believing, we mean the relying on and depending confidently on Christ for the performance of his part, i. e. of the promise, in case and on condition of our not failing in ours: and the word stedfast added to it, argues the radication of this act of faith in an habitual acknowledgment, That Christ will never falsifie his word, or fail in giving what he promiseth. This was required in the miraculous cures, to make the patient capable of the benefit of Christ's power, to believe that he was thus able; and here it is required to make capable of those more sovereign benefits, the Spirit and

Grace

Grace of Christ, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promised in this Sacrament, shall be assuredly granted.

S. All this which hath been said concerning the Qualifications required in the person to be baptized, (those being Graces which cannot be expected of Children which have no understanding) hath raised in me that scruple which in the next question is clearly proposed, Why then are Infants baptized, when by reason of their tender age they cannot perform them? i. e. cannot repent and believe. To which I perceive the answer accommodated is not that which I have heard some men aver (that the habits of these Graces may be in Infants, or that the faith of their Parents is accounted to them) but by making a plain acknowledgment that they do not at that time themselves perform them, it answers, that they do perform them by their Sureties, &c. What is the meaning of that?

C. You will remember that I told you, that the Repentance here was an act of the heart, i. e. a firm Resolution of amendment; and what is that, but a kind of vow that they will do it, (and so believe also) when being fitted by age and Abilities of understanding and instruction, they shall be thus enabled and strengthened by Christ? Now this Vow or Oath the child is supposed to make at the Font, though not with its own mouth, yet by Proxies, by Sureties, who do not so much promise that he shall do so, as answer and speak in his stead, by way of Substitution representing the Infant's voice, and taking upon them an Obligation for the Infant, (an Act of great Charity in them, to get an early interest for the child in those so precious mercies, which cannot be had without signing the Indenture back again, undertaking the condition of the Covenant) which consequently the Infant is engaged in, and when he comes to understand, must resolve himself by vow and solemn oath to be bound to it, or else solemnly must disclaim all part in the benefits of it. In plain terms, every child that was ever baptized, (and so you to whom I now speak) have the option given you, whether you will acknowledge that to be your sense which your Sureties undertook for you

The Infants
vow by the
Sureties.

at the Font, (which if you doe, then do you take that obligation in your own name, and are perjured for ever after, whensoever you fail in performing any part of it, whensoever you embrace any *worldly lust*, any *vanity of this wicked world*, &c.) or whether you will disclaim it, (as they that have been married, being children, have a choice after, whether it shall stand a ratified marriage or no) which if you doe, and will not be bound to the duty, you must know you renounce withall all right or claim in the promises of Christ, disclaim that strength that Christ was ready to have given you, and so continue an impotent wretch, not able to resist any the weakest temptation, ready to be carried headlong into all villany, to the very defaming and wasting the reasonable soul within you, to fall from one wickedness to another, and not come to any degree of righteousness, of Christian vertue, or Moral civility, and withall ready to drop into Hell, in minutely danger to be hurried thither to receive the wages of thy unrighteousness. If the conjunction of these two can be allowed to make up a formidable state, if you can either value vertue and strength, or pardon and acceptance from Heaven, you will surely be so well advised, as to acknowledge those sureties your friends, which engaged you in such a gainfull Indenture, and being now come to a sense of it, count your self under vow, and labour not to be sacrilegious as soon as you are come into the Church to perjure your self, and rob God of a vessel bought by his blood for his Temple, to serve him there in *holiness and righteousness before him all the days of your life*.

S. You have explained that Question and Answer, as they lie in the Church-Catechism, sufficiently, and so in effect have satisfied all my desires in that matter of the Sacrament of Baptism: yet as every degree of proficiency in knowledge gives the Christian learner some farther sight of his ignorance, and whets him on to grow yet farther in knowledge; so it is with me at this time. Your last enlargement of the Answer in the Catechism, by teaching me many things, hath put me in mind of my ignorance of two things, wherein I must desire your help. I shall first propose the first to you.

C. What

C. What is that ?

S. *It is this* : By what you have last said, it seems to me, that the qualifications required of the person to be baptized are all one with the vow in Baptism : Which how it can be, I do not yet distinctly conceive, but have this Objection against it, that the matter of the vow seems to be somewhat which must be (and is) undertaken in some measure by the Sureties that it shall be) after performed ; but the things required in the person to be baptized, seem to be such things as must be first in him, before he is fit to be baptized.

The difference between the qualifications for Baptism and the Vow in it.

C. Your scruple is not very weighty, yet I will answer it briefly, by putting you in mind, that Baptism may be administered either to one of full age, or to an Infant. When the person is of full age (as in case he be of some years before he come to hear of Christ, and then hear and believe on him, and desire Baptism) then are these qualifications pre-required in him before he may fitly be admitted to Baptism, and yet when they are so, their being in him is fitly expressed by him in the words of the vow, Repentance it self (which is one part of the qualification) being nothing else but a change of mind, i. e. a resolution or vow of forsaking all the sins of the former life, and keeping God's holy will for the future ; and so Faith, not onely a believing or acknowledging for the present, but also a vow of believing for the future, and confessing constantly all the Articles of the Creed for ever after, especially when storms or tempests shall come to shake that faith, or tempt to renounce that profession or any part of it. But when an Infant is baptized, who can neither believe nor repent himself, but all that he doth doth it by proxy ; then it is most clear, that that which is pre-required in one of age, and must be actually in him before he be admitted to Baptism, is not thus pre-required in the Infant, but onely required in the future : for the Surety doth not undertake that the child is thus qualified already, but he being the substitute of the child, the child by him promises that he will thus perform hereafter. And this promise that he will, is distinctly the vow of Baptism.

S. I acknowledge your Answer, and indeed had little

other design in putting you to the trouble of it, but only that I might the less impertinently beg of you a little to insist on the words of the vow of Baptism (as they are used at the Font, and set down in the beginning of the Church Catechism) which may have some difficulty in them, which is likely to remain unexplained (and so to miss that felicity which all other parts of the Catechism have been afforded by you) unless you comply with me in this voluntary digression, which I acknowledge to be affected by me.

SECT. III. C. I must confess the vow of Baptism to be a thing of so great importance, and so immediately referring and closely tending to practice, that it were a wonder for a Practical Catechism to be thought complete without it: And therefore although, as I told you, it differ little from the two qualifications, Repentance and Faith, pre-required in the person to be baptized, (which is the reason that I forgot, having spoken of them, to put you in mind of this) yet I will most willingly comply with you, and explain whatever seems difficult in that Vow.

S. I already see that the Creed and the Commandments being severally explained to me (which are the two latter branches of that vow) I can detain you no farther than while you explain the first part of it. In these words, [They, i. e. my Sureties, promised and vowed in my name, that I should forsake the Devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh,] What is then meant, first, by [the Devil and all his works?]

The Devil
and all his
works.

C. Certainly the principal thing here renounced is the false gods, i. e. devils, which the heathen world did worship so universally before Christ's time, and against which the Catechists (which prepared all for Baptism) did first labour to fortify their disciples, and are for that cause called in the Ancient Church (and known by the title of) Exorcists, as those that cast out these Devils. So of the seven precepts of Noah, all which every proselyte which was received or admitted to live among the Jews (and those I told you were admitted by Baptism or Washing) was bound to embrace, that is known to be the first, which is entitled * Concerning strange worship, i. e. their false

טו
עבירה
הוא

false idol-worships, their serving those which were devils and not gods, and which endeavoured nothing more than the taking them off from the true God. But then secondly, as he that acknowledges the true God with his tongue, doth oft deny him in his life; so they that renounce these false gods or devils, that pray not to them, nor believe them to be gods, may yet acknowledge them in their actions, *i. e.* may be supposed (as men are oft found) to live like those Idolatrous Heathens in the midst of Christianity. And therefore after this first sense of renouncing the devil, as that signifies forsaking all Idolatrous worship, you must farther add the renouncing all commerce, or consulting with him; the former being that which Witches and Sorcerers use, the latter that which they are guilty of which repair to such Witches, or receive responses from them, or directions for health or thriving, or acquiring any advantages in the world, or if it be but by way of curiosity to know (by any such black art) any future events, or the like, and all other things wherein the devil's help is called in, through not depending totally upon God: Which, as you meet with them, you will understand by the proportion or analogy which they hold with these which I have now named to you.

S. The Lord preserve me from such high provocations of his jealousy, in taking any such detestable rivals of God into my heart. But what is meant by all the works of the devil, which are there annexed?

*C. Answerably to the first prime notion of forsaking the devil, (i. e. the Heathen false worships) the works of the devil will primarily signify those abominable sins, first of Idol-worship, then of filthy lusts, which were commonly used in their Heathen worships, and became rites and ceremonies of them, their filthy revelling and abominable uncleannesses required and accepted by the devil or false gods there, as prayer, and fasting, and alms, and the use of the Sacraments are by the true God among us Christians. These are truly the works of the devil, * the secrecies and mysteries of the Heathen Religion; and the renouncing of them at the time of receiving of the true God*

Lusts especially.

** το μυστήριον,
ἡ μυστήριον.*

Was

in *sermone*
et in

was that which was especially signified by the circumcising of Abraham, and all the Jews after him, and is most strictly required of us in our Baptism, and accordingly recommended to the younger Christians, Tit. 2:15, and 6: under the style of sobriety and charity, and by the Primitive Bishop Polycarp to the Philippians, in these words; *That they may be unblamable in all things,* but before all, *That they take care of Chastity or purity.* Under that head must be understood all sorts of those foul sins which are not to be named (however used by any, without making them rites of the Idol worship) whole contrariety to the Christian profession and doctrine; that truth in Jesus, Eph. 4: 21. (which so strictly requires the contrary purity, and forbids the very looking on any to lust, much more the uncleannesses mentioned, Ephes. 4: 19.) and the great danger thereof to our souls; may be judged of by this; That most of the heavy judgments in Scripture that have fallen upon Nations, particularly the utter excision of the seven Nations, the fire and brimstone upon Sodom and Gomorrah, are express to have fallen upon them for that one high abomination: And the greatest reproach that ever was to Christianity, was that of the filthy Gnosticks, those Heretics in the Primitive Church, who retained and improved this piece of Heathenism, continued those works of the devil among them; and most of the seven Churches of Asia in the Revelation were destroyed for entertaining, or not vomiting out of these. And though these solemn ways of committing these sins, making them rites of Religion, be not now to be heard of among Christians; yet if the sins themselves, or any degree of them, be still (though never so secretly) retained among men or women, or if they be not utterly detested and abominated, this is a contradiction to this first branch of our vow of Baptism, and that which besides the Hell fire in another world, may be expected to bring down terrible vengeance here, and may justly be feared to be the secret provoker (oft-times) of God's heavy wrath upon a City or Land, when it comes down without any visible, discernible special provocation.

S. I hope

S. I hope I shall be carefull to remember my vow in this particular, now especially that you have shewed me that it belongs so primarily unto it. But is there nothing else contained under this style, [*The works of the devil?*]

C. Yes, in a secondary sense all the sins that have a special character or stamp of Satan on them, (all the Luciferian prides and ambitions by prying into God's secret will, desiring to be like him in omniscience, by judging mens hearts, undertaking to be equal to him in that title of his of *Searcher of hearts*, and many the like: next, our diabolical accusing, and lying, and slandering our Brethren: next, our corrupting and tempting them, and delighting to allure or fright them into any unlawfull act, and so usurping that title of Tempter that belongs to him: next our maligning or envying, much more our killing or destroying our Brethren. All which sins (and others, which it were too long to name) carry much of Satan's image, and several of his names about them, and deserve to be called his works.

Pride.

False accusing.

S. I had thought that those things which the devil tempts any one to do, had been the prime, if not only, works of his.

C. Whensoever it is sure that the devil tempts any man to any sin, if he yield to do it, it is sure that is very properly a work of the devil. But it is so hard to discern that, or when the devil doth thus immediately tempt any, and it is so ordinary to accuse the devil of that which comes from our own evil inclinations and customs, (the habitual corruptions of our own hearts which are our great and daily tempters) and it is so certain that our own hearts must have the main of the guilt, even when Satan doth tempt any, because if we resist he shall flie from us, (and indeed our not consenting is the evacuating of his temptations, and consequently the sin is a work of our own will which so consents, and not of the temptation, which had no power to work that consent, nay, if it had been resisted, had been matter of victory and vertue to us) therefore, I say, for these and other considerations, I did not think fit to name these in the front of the *Works of the Devil*, being not sure that they at all belong to that rank of sins, as here they are set

* *διδωλ*,
ο πωλ,
Σαταν, or
ιχδεις, or
αβδδων,
Απολλων.
 Temptations
 of the Devil,

down

down by way of difference from the *pomps of the world* and *desires of the flesh*. Yet shall I not on this occasion neglect to mind you how nearly you are concerned to watch the devil, that evil spirit, that he do not secretly inspire or infuse any evil thoughts into you, and the rather, because when he doth so, he takes all care that those suggestions may seem not to come from him, (knowing that any Christian must needs be averse from hearkning to them then) but he labours to appear an angel of light, a good spirit, the very Spirit of God, and often brings it so about, that his inward whisperings having some specious disguise of Religion or zeal for God put upon them, are taken for the voice of God's Spirit within men: and among those that pretend to *Enthusiasms*, and that they are taught by the Spirit those things which the Word of God (the sure inspired voice of God's Spirit) doth not teach them, (nay, which in the conceit and opinion of some of them are to be believed, though they seem contrary to that) it will be no wonder if Satan do so prevail as to obtrude his tentations under the disguise of dictates of God's Spirit: and that may be a reason that St. Paul conjures the *Galatians*, that they anathematize that (though seeming) Angel from Heaven, that teaches any other doctrine for the doctrine of God, save that which was then already received by them; intimating that seeming good Angelical, to be indeed a Diabolical accursed, spirit that so teacheth: and S. John, 1 John 4. 1. advises us very friendly to try the spirits, whether they be of God or no, signifying (as many false teachers acted by evil spirits, so sure) many evil spirits also, to put on the outward appearance of God-like spirits, so that they are, or if we beware not, may be by us mistaken for the Spirit of God. And there is no way to secure us from such delusions, but to set up the Word of God as the onely plain director of all Christians actions, to account nothing Christian, or dictate of Spirit, but what is taught me immediately from thence, judging my own spirit, or whatever suggestion within me, by that, and not judging, or forcing that to comply with, or bring him in testimony to my spirit. Which I mention

tion because of the danger those men are in who are full of any prepossession, to believe that the Scripture favours or gives testimony to it. As he whose fancy hath been playing with any sound, thinks every thing that he hears to be tunable to that he fancies.

S. After the mention of [*The Devil and his works*] the next thing renounced in that Vow is express by these words [*The Poms and Vanities of the wicked world.*] What is the meaning of that expression?

C. The world signifies, either, first, the company; or secondly the customs, or thirdly, the wealth; or fourthly, power; or fifthly, the glory which is in the world: and [*the wicked world*] is as much of these as hath any sinfulness or contrariety to the Law of God in them, and so restrains the word [*world*] to the two former of these, the three latter being in themselves lawfull blessings of God, which though they may be either sought or used unlawfully, yet are not here to be styled wicked, or such as a Christian in his Baptism is to renounce; but, if he be lawfully possess of them, he may very Christianly continue the use and enjoyment of them. As for the two former, they are such as may be called wicked. For first, the Company, or popular examples and suggestions of the many, i.e. of the Heathen world, (in opposition to which this form of Vow was first framed) or of the greater part of the whole world, as it hath been ever before and since, (as it contains the Heathen and Christian, and all others together) these, I say, are generally so contrary to the precept which Christ prescribes to all his Disciples (that broad way, so contrary to his strait gate) that they are very fit to be disclaimed and renounced at a venture, the Christian so far taking himself off from the world, from the practices of the Multitude there, as to forsake the multitude, and betake himself to the Mount, the privacy, the solitude with Christ, chusing rather to go alone in the Paths of Piety, and Christian vertue to Heaven, than to have the company and jollity of the world to be his temptation to the sins and Hell, which are the way and end of their journey. Mean while this is not again the renouncing of the company of worldly men absolutely

The wicked world.

The Company of the world.

solutely, but the resolving not to accompany them in their sins, and to that end fortifying our selves by Vow against yeilding to their tentations, and particularly against that very powerfull allurements to doe evil, the Multitude, and perhaps greatness, and flourishing condition of those which practise sins before us, and which add their Persuasions to their Examples, and perhaps proceed to reproach those that will go along with them. And the foreseeing and arming our selves against that force of those Examples, that rhetorick of those persuasions, the sharpness of those reproaches, and venturing chearfully to forfeit our reputation and fame with such evil men, (by whom to be well spoken of is the greater curse) rather than to lose the praise of God, is this first part of the Christian valour, or branch of this second part of our Vow, in forsaking the wicked world. The second thing which is in this Vow to be forsaken is, as I told you, the wicked customs of the world, and those primarily, or especially, the Heathen again, (to which the form of this Vow might more particularly relate) it being common among them for the laws of nature to be by the vile customs of their dark hearts so razed out of their Souls, that many practises which right Reason and humane nature among Heathens themselves (no farther illuminated than by that natural judicatory, the light of their own understandings, the unwritten law of God within them) would teach them to abandon, as sins and wounds of Conscience, have been by whole Nations at once embraced, and continued in without any check, as innocent sinless qualities; Nature and Reason it self being so early gagg'd and silenc'd by popular custome and vicious education, that many have not known it to be a sin to steal or rob, if they were so dextrous as not to be taken, others to kill and eat their aged Parents, (conceiving that by this means they gave them the most honourable burial) others to throw themselves murderously into the flames, to accompany their dead Princes out of the world. Many the like irrational sins through some local custome have gotten the reputation not onely of sinless

and

The customs
of the world.

and lawfull, but of laudable also. And these, and all that can ever offer to obtrude themselves upon us by the like means, we here renounce under this second notion of the *Wicked world*. Of which sort it will not be hard to find some in every Christian Nation still, as among us that of Duelling (formerly enlarged upon) which I shall not now mention any farther than as an instance of the power of popular custom (founded in a mistake of the notion of honour or reputation) even among Christians themselves, so far as to make that pass for a laudable accomplishment in a Christian, a peice of courage, *i. e.* vertue and gallantry, which is indeed a most unchristian sin, a guiltiness both of my own and my Brother's blood, and so not a single provocation. The like may be said of another custom (which this Nation seems to have admitted) in favour to sins of uncleanness, whereby it is become a more creditable thing among us to have been guilty of defiling and invading another man's bed (that sin of Adultery, punished by death among the Jews, by God's appointment) than to be the innocent person which hath thus been robbed by the Adulterer, the sin it self being not thought worthy of near so much shame, (nay, among ill men seldom at all mentioned without applause, and expressions of kindness) as the having been thus wronged. Which again is an evidence, how easie it would be for the most hellish provoking sin to be naturalized and embraced by a Nation, if it can by the boldness and impudence of wicked men, and by the encouragement, or but impunity allowed it by those which are in Authority, steal into a good Reputation, and so by being customary first, attain to be creditable also. The resisting of such Customs, be they never so Epidemical, the beating them down by the authority of Christ's Precepts, and bringing obedience to those into a reputation among men, at least contending and endeavouring our utmost to take away all reproach from strict, precise, conscientious Christian walking, or, if by our endeavour that will not be compass'd yet however taking care never to be carried away with that stream of sinfull custom.

but

Duelling.

Creditableness of some sins.

but to approve my self and my Family, and (as far as the power of my example and my counsel can extend) to bring in and engage my acquaintance and neighbours, like *Joshua* and his house, to be the firm, constant Servants of God, in despite of and defiance to these most popular Tentations, are the least that can be deemed our Obligation laid on us by this part of our Vow of Baptism.

Pomps and
Vanities.

S. I beseech God to sanctify this part of my Vow to me, that it may be such an hedge and mound about me, to defend me from the invasions and riots of the wicked company and customs of the world. But what is the importance of the phrase [Pomps and Vanities] which are here disclaimed? Are they the costly attire and attendants that the great men of the world so constantly use, which seem to be meant by [Pomps?] or are they the superfluities of all kinds, which may deserve to be styled [Vanities?] If so, then methinks I shall be obliged to understand that saying of Christ, not onely of the rich man, that cannot part with his riches, but also of all noble and great men, that live according to their quality in the world, that this Vow of Baptism is so contrary to their whole state and course, that it is impossible for them to enter into the Kingdom of God, as that signifies to become Christians.

Heathen
Spectacles.

* 200, 117, 118.

C. I shall first, as near as I can, tell you the natural importance of these words in this place, and then satisfy your scruple or difficulty. And first, for the importance of the words here, you have oft been told, that the prime aspect of the several parts of the vow of Baptism is in reference to the practices of the Heathen which were anciently therein renounced, as they were by Circumcision among the Jews. And in this respect, the words [Pomps and Vanities] being not much distinct, but exegetical one of the other, and signifying the vain pomps or pompous vanities of the Heathen or wicked world, seem most particularly to point at those things which were used among them in their triumphs and games, and times of gallantry and jollity; for those are peculiarly called * Pomps, and being very vain and unprofitable (bringing no good to any but the pleasure of the eye to the beholders) were moreover very bloody and wicked. Such were those of the Gladiators, which did

did openly upon the stage combat and wound, and kill and butcher one another; which was so profane and irreligious a thing, that in the first times no Christian was permitted to be a spectator of them. So again, in their cuffings and wrestlings in the *Olympick* games, in which they used instruments of lead in their hands to wound, and perhaps slaughter, one another: and these were moreover (generally) accounted * sacred among them, as consecrated to their gods, ordered and managed by their Chief-priests, (to the appeasing their good desires, as sacrifices and victims to their bad) as we may perceive 2Mar. 4. 7. where *Jeser* buying the Pontificate, hath with it the power of instituting and moderating their games. And so Acts 19. 31. the || *Asian* Prefests there mentioned, were the Priests that had the managing of their games in that Province. By all which you perceive the reasonableness of the Christian's being bound to renounce these bloody, vain and idolatrous pomps at his baptism, they being a solemn part of their Heathen worship, and therefore to be renounced as properly as their Idol-feasts (though they had had no other wickedness in them besides) for the false deities sakes to whose service they were ordained; but then over and above, having a great deal of bloudiness in them, and mixture of many other sins, which made them most improper for a Christian to continue in, or not to profess his detestation of them. But beside these (which are the primary notation of the phrase) many other things there are, which must be thought to be renounced in these words. 1. All the sinfull courses that are used by men in their times of jollity and festivity, the luxury, and riot, and unlawful gaming, and all kind of excesses, which are but the copying out of the heathen *Bacchanals* and *Saturnals*, those which are turned out of the world by Christ, and by him transformed and changed into spiritual Celebrations, blessing and praising of God, (the Fountain of those mercies) and (proportioned thereunto) Feasts of Charity, *eating our meat with gladness (rejoycing in the Lord always, chearfully enjoying the good things which God hath given us, and expres-*

* *Tlaxit*
Apol. An-
thol. l. i.
Ad pacem
da bona nu-
mina, faith
Labro.

Anapxas

Luxury;

Cc

ing

Bravery.

sing that joy in Psalms and Hymns and spiritual Songs) and withall in singleness of heart, Acts 2. 46. i.e. with all Bounty and Liberality to the poor, in stead of those outward, costly vain pomps, which the eye of the world is most pleased with. 2. Here is renounced all the vain ostentatious Bravery, which idle persons of this world are apt to admire and dote on. I mean not the external pomp, and splendour, and solemnities of state, which are by God and nature thought fit to be annex to the Sceptre, or Supreme power (such was the glory of David and of Solomon, 1 Kings 10. 5.) For these are not censured but allowed by Christ, Matt. 11. 8. and being very usefull to maintain the dignity of Princes, (as that is necessary to the happy discharge of their office) cannot but be thought lawfull and commendable to be practised by them. But the bravery which is here abjured, is all those attires, and behaviours, and deckings that proceed from pride in the heart, or tend to the inflaming of lust in beholders, or but to set out our selves glorious and admired in the eyes of men. And of this sort (though God onely be able to judge the heart, and define of any man or woman, that what they doe, they doe from this sinfull principle, or to that worse end) it is yet much to be suspected are all those braveries that are used by any above what the soberer and graver sort of his quality and condition do use, and such again the frequent changing and inventing of Fashions, the being earliest in every new Dress, or the singularity of Apparel, used on purpose, and on that affectation, because it is singular: for all these seem so far to betray the sinfull principle, that, though it is not reasonable for one man to judge another for every thing of this nature, yet it will be fit for all that doe thus, to examine and charge it upon themselves, and if they cannot perfectly clear themselves from that evil principle, or worse end, then to remember, that this is it which they renounced in their Baptism. And because every man's heart is apt to deceive himself, and judge too favourably in his own cause; the way will therefore be in matter of this kind, rather to deny our selves

selves some part of that lawfull Liberty, than to offend in any excess. Where yet all this while you may observe that the sin that is spoken of in this kind is not ordinarily to be fetched from the particularity of the attire or fashion, whatever it be, (there being few fashions of Garments, used among civilized people, which are in themselves sinfull) but from the Principle from which it springs in the heart, and the End to which it is designed, which often betrays it in the using of those attires unсты and affectedly, and when they are not used by grave persons, which after, when they come to be the general mode, have no such significancy in them; and are therefore by vain persons then wont to be laid aside, as now no longer agreeable to their designs or inclinations. The short of it is, the Rule of Decency is that (and not the Law of Nature onely) which must give limits to Attires; this Decency is to be taken from that which is usual and customary among those with whom we live, and is varied oft by change of times, and of the condition of age, or dignity of each person, (that being comely for one age, and sex, and quality of persons, which is not for another.) And he and she that rest contented with those ways of adorning themselves which are most usual among the more sober and grave of their Age and Quality, are not by you to be judged guilty of the breach of this Vow, though perhaps there are those things in their Attire, Gold, Jewels, and the like, which might be thought to own this title of *Folly* and *Vanities*, as those words signifie Bravery and Superfluity. The truth is, it were to be wished, that men and women of the highest quality would chuse to distinguish themselves from others rather by that Ornament of a meek and quiet spirit (commended to the weaker sex by *S. Peter*, as a far more amiable ornament than that of gold fillings; &c.) and make show of their wealth by those more profitable beneficial expences, for the supply of the wants of others. And no doubt this would more contribute to their own ends, (if they be the aims of Christians,) or of men) would set them out more in the opinion of

all wise or good persons. But this being affirmed will not conclude the use of any of those Ornaments which are agreeable to time, and place, and callings, to be sinfull; or of the number of those that are here renounced in our Baptism. And so I have with the same hand answered your question, and I suppose satisfied your Objection and Difficulty also.

S. There remains now but the third and last branch of the matter of this Vow [the sinfull lusts of the flesh] which are here disclaimed. I pray (in a word, because I meant not thus to enlarge your trouble) what is meant by them?

The sinfull
lusts of the
flesh.

C. The flesh signifies that mass of body which we carry about with us, that, with all the senses and animal faculties, common to men and other living Creatures: [The lusts of the flesh] are the desires and affections, or appetites of that flesh, which generally desires and craves those things which are pleasing to it, that is, to any sense, or part, or faculty of the body; and those till they are regenerate and spiritualized, regulated and brought to hand by the Managery of Reason and of the Spirit of God; are generally pleased with those things which God forbids, or else are more extravagant and exceeding in their appetites than Christ permits. And whensoever the flesh thus fastens (being allured by this pleasant bait) on any thing forbidden by God, or desires immoderately that which (to the moderate use) is not forbidden, this is then a *sinfull lust of the flesh*, and is here renounced by the Christian in his Baptism, who promises so to moderate his desires and subordinate them to the will of God; that whensoever they importune or call for any thing which is not thus regular, *he will not follow or be led by them.* I shall not need to descend to particulars of this kind, as *the lusts of the flesh*, commonly so called by way of appropriation, in order to sins of incontinence and intemperance, *the lusts of the eye*, in order to covetousness and insatiate desire of riches. Having named the flesh, and the several senses and faculties and appetites of that, you will be able to apply those words to all particulars of this nature, and resolve, when you are tempted and solicited

Solicited by any thing in your self to any act forbidden by Christ, that this then is one of these *sinfull desires*, or *lusts of the flesh*, which was in the words of your Baptismal Vow abjured by you.

S. God grant I may make use of your Directions and Admonitions to this purpose, and have accordingly such a watch over my own affections, that sin gain no entrance by those avenues into my Soul. But having received satisfaction fully to one of my proposed desires, it remains now that you will allow me the same patience and charity, while I propose my other difficulty to you, which seems to me really to be one, and is suggested to me by that explication of the last answer in the Church Catechism, which gave me occasion to divert you thus long. And my scruple and question is this, not whether it be lawfull to baptize Infants, as being unable to understand the Baptismal vow (for that difficulty you have already cleared to me) but whether it be necessary, or any way usefull, so to doe, or what authority you have from the Scripture for so doing.

C. The answering the last part of your Quære will, Of Baptism
of Infants.
I conceive, take away all scruple in the former, there being no reason to doubt of the either usefulness or necessity of that which we see received into the practice of the Apostolical Church in Scripture. The Aposto-
lical prac-
tice therein. And therefore, to give you some light in that matter, I shall not fetch my proofs onely from the Analogy between Baptism and Circumcision, (though that one Analogy were sufficient to satisfy the importunity of those who think Baptizing of Infants unlawfull, upon this ground of their not understanding their vow: For by that reason, it being as sure that the Jewish child of eight days old could not understand his vow, or what that wickedness was which he then renounced, it must follow, that he could as little be capable of Circumcision) nor again from the foot-steps of the Apostles practice taken notice of in some passages of story in the New Testament, (as the Apostles baptizing whole households at once, and the like:) but I shall onely give you a short view of one place of Scripture, which seems to me to refer to that matter, and it is that of 1 Cor. 7. 14. *For the unbelieving husband*
* *both been sanctified by the (believing) wife, and the unbelie-*
* *ving wife both been sanctified by the (believing) husband;*
* *ye*

else were your children *unclean*, but now are they *holy*. The thing there insisted on by the Apostle is his judgment, that the Christian husband or wife should not separate from the Heathen wife or husband, as long as the Heathen were content to live with the Christian. And this fourteenth Verse is an argument to enforce that advice of his; Because, saith he, by this means it ordinarily comes to pass that the Christian party converts that other (for that sure is the meaning of that phrase [*both been sanctified*]) not that without being converted he shall be saved by the faith of the other) and this hope (repeated in plainer words, *Vers. 16.*) or the intuition of the possibility of that, is (as the reason of that former advice here, so) the ground, saith the Apostle, of a known practice of the Church, which he mentions in the latter end of the Verse, *But now are your children holy*, i. e. as I conceive, the Infant children of the Christian parents (which, were it not upon that forementioned ground of hope and presumption, that living with the Christian parents, they will be taught to know their vow of Baptism, could not in any reason be differenced from the Children of Heathens, or allowed any privilege above them) are now hereby *holy*, i. e. are now upon this ground thought fit to be baptized without any scruple, whereas the Heathen children, being to live with those Heathen parents, are not thus *holy*, i. e. are not admitted to Baptism. If this do not sufficiently appear (by this short paraphrase) to be the meaning of the phrase, [*But now are your children holy*] you may then farther (besides the clear force of the context) observe the use of the word here rendred [*unclean*] in other places: as in that famous place of *Acts 10.* where *Peter* refuseth to eat any thing that is common or * *unclean*; where it seems by the sequel, that *unclean* men are those which are not visible members (and so must not be allowed the privileges) of the Church: for God reforming his error, bids him call nothing, (i. e. no man) common or *unclean*, whom God hath cleansed or sanctified (for so † *holy* and *clean* are all one, as † *unclean* and *common*) i. e. whom he hath re-
puted

* *Acts 10.*

† *1 Cor. 6.*
‡ *1 Cor. 6.*
§ *1 Cor. 6.*

puted fit to partake of the privilege of preaching there, (in those that were of years, and so capable of that also) or of Baptism here, in those that were capable of no more. By analogy with which place, and use of the word, it is most reasonable that [*Now are thy holy*] should signify [*Now are your children thought fit to be partakers of the Privileges of the Church*] i. e. (being capable of no other) of being admitted to Baptism, which the children of Heathens are not. And indeed this is the only difference between them that have thus a Christian parent, and the children of Heathens: For the children of Heathens, if they convert when they come to age, shall then be baptized, and so have that remote capacity now: and there is no imaginable present privilege for the Christians children above others, upon which one should be said to be holy, and the other unclean, but only this, that these, while they remain children, are admitted to Baptism, the others not. And so this seems to me most naturally to infer (and the rather for the indefiniteness of the speech [*Now are your children holy*] all the Children that live with the Christian parent) that it was then, in that Apostle's time the general practice of the Church to baptize the Christians children (when they would not the children of those parents which were both Heathen,) as counting it reasonable to presume, that the Christians child shall be educated in Christian knowledge (which of the Heathens child they cannot presume, unless he be taken out of the hand of the parents) and (to the confirming of the assurance that it shall be so) requiring beside the parents, in case they should fail or be negligent, the engagements of some other sureties and undertakers; who, as I said, are only the childrens proxies for the making the vow, (not undertaking for them, that they shall perform it, but taking it in their name) and yet in this other business (of making them know what promise they have made) are absolutely * sureties and undertakers. And by that means, the thing which the Church in Baptizing of Infants presumes, (and which if it be justly presumed, there is little

farther scruple of the fitness to admit them to Baptism) is secured, as well as any future uncertainty of the greatest value or weight among men is thought fit to be secured, and just in the same manner (by sureties) as those things are which are legally secured among us. By this, I conceive, it may be farther resolved (by the parity of the reason) that whenever the child of any Heathen is by any Christian thus undertaken for, he may also very fitly be admitted to Baptism. What I have thus said in this matter, may yet receive some farther weight by comparing with it the custome of the Jews before Christ in their receiving and baptizing of Proselytes, (from which, without question, *John* and Christ took this rite of Baptism.) For, say they, this Baptism belonged not onely to those Heathens which being of years and knowledge came over to the Jewish Religion, but also to their Infant children, if their parents and the congregation under which they were (in whose name it is that the Godfathers or Sureties doe the same now among us) did desire it in behalf of their Children, promising to let them know and understand (when they came of age) what was required of them by their Proselytism, and (as much as in them lay) undertaking that they should not then renounce the Jewish Religion. And this is the very thing that is now practised in all parts of Christendom, and by the Text now mentioned appears, as I conceive, to have been the practice of the Apostles time, i. e. in that age of the first instituting of Baptism, which therefore may be deemed herein to have complied distinctly with the practice of the Jews, as it did in the Ceremony of water also. For it is observable that

שקט† the Hebrew † word which signifies to *sanctify* (and so is directly answerable to the phrase [*Now are they holy*] here) is used among the Jews * for washing. To this interpretation of the place I shall add no more, but that the notion of *holy* and *unclean* there, referring also to the legal uncleannesses or pollutions

* *John*, c. 3. sect. 3. where the High-Priest's washing his hands and feet ten times on the day of expiation, is called the Ten Sanctifications,

שקט

tions (which made the unclean to be separated from the Congregation, excluded them from enjoying the privileges of the Temple till they were washed and sanctified) this is exactly proportionable also to the notion which I have now given you of the words; and accordingly, those that are by Baptism admitted into the Church, made partakers of the privileges thereof, will properly be said to be ^{*} holy, as holy is opposite to [†] unclean. Having thus far enlarged on this one place, (which if it were not too long, might farther be cleared by shewing the inconvenience of all other interpretations) I shall not think it necessary to add any more grounds of satisfaction to your Quære, laying the whole practice and custome of the present Church (for baptizing of Infants) on the practice of the Christian Church in the Apostles times, and the continued Canons and practice of the succeeding Church in all ages, which required conformity to the Apostolical practice, and censured all for Hereticks which would not yield conformity therein; which sure is a competent testimony to secure us, that this practice or institution of the Apostles was not by them meant (as some other things) to be but temporary, the onely colour which some have made use of to abolish some other eminent Apostolick practices or institutions.) To this I might farther add, (in answer to the former part of your Quære) the benefits and advantages of this practice; as that by this means the child is early admitted to be a partaker of the privileges of the Church and benefits of Christianity, and most probably ascertain'd by this means to be prepossessed by the true Christian doctrine, before any Heathenish or Heretical principles have time to be instilled into him, and the like: which are sure so valuable, and so unfit to be neglected by those who have true charity to their children, (and know not whether they shall ever live to obtain for them admission to these privileges, if they despise it thus when they may have it,) that it cannot but signify either great unkindness in those parents, who, considering this, do yet not desire it for their children; or great perverseness and

^{*} 2^{da}.
[†] 1st 2^{da} 3^{da} 4^{da} 5^{da} 6^{da} 7^{da} 8^{da} 9^{da} 10^{da} 11^{da} 12^{da} 13^{da} 14^{da} 15^{da} 16^{da} 17^{da} 18^{da} 19^{da} 20^{da} 21^{da} 22^{da} 23^{da} 24^{da} 25^{da} 26^{da} 27^{da} 28^{da} 29^{da} 30^{da} 31^{da} 32^{da} 33^{da} 34^{da} 35^{da} 36^{da} 37^{da} 38^{da} 39^{da} 40^{da} 41^{da} 42^{da} 43^{da} 44^{da} 45^{da} 46^{da} 47^{da} 48^{da} 49^{da} 50^{da} 51^{da} 52^{da} 53^{da} 54^{da} 55^{da} 56^{da} 57^{da} 58^{da} 59^{da} 60^{da} 61^{da} 62^{da} 63^{da} 64^{da} 65^{da} 66^{da} 67^{da} 68^{da} 69^{da} 70^{da} 71^{da} 72^{da} 73^{da} 74^{da} 75^{da} 76^{da} 77^{da} 78^{da} 79^{da} 80^{da} 81^{da} 82^{da} 83^{da} 84^{da} 85^{da} 86^{da} 87^{da} 88^{da} 89^{da} 90^{da} 91^{da} 92^{da} 93^{da} 94^{da} 95^{da} 96^{da} 97^{da} 98^{da} 99^{da} 100^{da}

The benefits of Infant Baptism.

and overweening opinion of their own judgments, preferring them before the practice and doctrine of the Universal Church of Christ from the Apostles (inclusively) to our present age) if after this evidence (and the many more which might be produced in this matter) they yet hold out obstinately against this light, and do not seek the Baptism of the Church for their tender Children, who yet, (in charity we hope) shall through the mercy of God be secured from the suffering any eternal evil for or through this default of their parents, of which their own age preserves them wholly guiltless and unblameable.

Señ. IV.
Of the
Lord's Sup-
per.

S. I have enlarged your trouble too far on this first Sacrament; I shall demonstrate my willingness to lessen it by hastening you to the second, in these words [Why was the Sacrament of the Lord's Supper instituted?] What course will you think fit to take to expound that to me at the best advantage?

C. If you will take my judgment, this must be the method; (which will cost you some attendance.) First, to survey the story of Christ's institution of this Sacrament in the Gospel. Secondly, to observe what is said of it by way of story of the Apostles practice, Acts 2. 46. and 20. 7. Thirdly, what St. Paul adds to that in his describing or directing the use of it, 1 Cor. 11. 20. and by the way in a short passage, Chap. 12. 13. Then Fourthly, to superadd the same Apostles descant on those plain songs in one notable place, 1 Cor. 16. &c. Fifthly, to see what will certainly arise from these three together: And Sixthly, to apply them (by way of illustration and confirmation) to what is said of this matter in the Catechism.

S. Be you pleased then to observe your own gesses, and begin with your first stage.

Christ's In-
stitution of
it.

C. I will. And it will not cost you much patience. For although in three of the Gospels the story of Christ's institution be repeated, yet is there no considerable variation in that variety. Some things onely are observable as circumstances in the setting down the story, something as essential and fundamental to the institution.

S. Be

3. *Do please to dispatch first those that are circumstantial and less principal.*

Some things
in that cir-
cumstantial.
Judas his re-
ceiving it.

c. The first of them is, That Jesus gave that Sacrament to all the Disciples, even to Judas himself, as will appear by all three Gospels, *Matth. 26. 20. He sat down with the twelve; and vers. 25. Judas speaks to him; and vers. 26. Jesus gave it to the Disciples, the same persons sure that had all the while been spoken of, there being no mention of his going out as yet: And vers. 27. he bids, Drink ye all of this, not Judas excluded. So Mark 14. 20. the betrayer dippeth with him in the dish; and vers. 22. as they did eat, Jesus blest and gave to them; and vers. 23. they all drank of it. But most punctually, Luke 22. after he had given the Bread and Wine, vers. 19. and 20. it follows, vers. 21. The band of him that betrayeth me is with me on the Table. And that which Saint John saith to this matter is nothing contrary to this, it being onely a relation of his going out (when Christ had told Judas which it was should betray him,) chap. 13. 30. which was after the delivering the piece of Bread to him, and that sure was not any part of the Paschal Supper (which was said to be ended, vers. 2.) but the Post-cenium, in which the Sacrament was instituted, agreeable to Luke. 22. 21.*

3. *From this circumstance what inference do you make?*

c. That those that are Christian Professours may be lawfully admitted to the Sacrament, though their hearts be full of villany. This you must take warily: I onely say (from the example of Christ, who knew the heart of Judas when he admitted him) that it is lawfull to admit such to the Sacrament. It is true, the Christian that so comes, eats ruine to himself, and ought to reform any such sin, sincerely to renounce it, before he thus comes nigh to God in his Sacrament; and if he do not, it is so far from doing him good, that it proves his mischief. Again, it is true, that the Governours of the Church, when they see any man go on wilfully, scandalously and impenitently in any sin, ought to inflict the censures of the Church upon him, to withdraw the Sacrament, and use other the like means to bring him to a sense and shame of himself; by way of discipline, when

Communica-
ting with
wicked men.

when they see it likely to doe good: and in these two respects it is, that such an one may be justly excluded from the Sacrament, by way and out of design of Charity to his Soul. But then after all this, if he be not under the censures of the Church (which takes off the necessity arising from the second case) and if he will still venture so unworthily to that Table, (which lays the guilt arising from the first case peculiarly upon himself) it will not be any new act of sin, (different from either of these) any pollution to the Minister or Communicants, to communicate with him in that Sacrament. So that the onely error that I would from hence admonish you to avoid, is the conceit of some, that the communicating with wicked or carnal men is a sin in the Communicants, a being polluted by their company. It is possible indeed evil company may draw into an imitating of sin and so pollute. But if it doe not so, the very keeping company with them, even in these sacred meetings, is far from being a sin, it is onely an acknowledgment that they are of that number whom Christ redeemed, (and so saith St. Peter are they that are damned, 2 Pet. 2. 1.) a joyning with them in profession of Christianity, which sure I may doe with those who are onely professours) a confederating in a vow of living Christian lives (and that I may sincerely and lawfully doe with them who are not sincere;) and all these are charitable and Christian acts, and withall tokens of humility, that we are not of that Pharisee's humour, so to condemn and triumph over the Publican. And for this Practice I conceive we have the Apostles example toward the Corinthians, among whom though there were fornicators, incestuous, 1 Cor. 5. 1. they that went to law among infidels, Chap. 6. 1. carnal persons, Ch. 3. 3. some that behaved themselves very unchristianly at the Lord's Table, Chap. 11. 21. yet of all these the censure of excommunication is sent out onely against the incestuous. From whence all that I conclude is, that the communicating with such is not unlawfull in a Christian Church. Onely he that comes thither, is himself concerned to see that he doe it worthily, (which

(which cannot be without leaving all his wilfull sins behind him) and the Governour is concerned to exclude him by way of censure, when he thinks that an unskillfull discipline, but is not by that obliged never to admit him. First, because the order Christ sets in the eighteenth of *Matth.* is not to deal so rigorously with him, till after three degrees of admonition (which cannot be done just as a man comes to the Table.) Secondly, because we must not judge others but judicially upon legal process and evidence, (which cannot then probably be had neither.) Thirdly, because whosoever sees any man come to that Table, whom he knows to have been guilty of such sins, may very reasonably, and by the judgment of Charity, think he hath repented of those sins; and comes then with new vows of reformation; (though the truth is, if this last case be wanting, yet will not that make it unlawful to admit him, Christ knowing full well, that when *Judas* received the Sacrament he was in the full resolution of betraying his Master.) especially when (as in our Church) every man is by the exhortation before the Sacrament, advised of the danger of coming unworthily, and so, if he be such, exhorted not to come to this holy Table. Christ communed with Publicans and sinners, and this was charity and humility in him, and a means by conversing with them to reform them; and so may our communicating with them be also.

S. What other Jewish ceremonial observations have yet from hence?

C. This, that it was used by Christ in imitation of the Jews' custome after Supper, of distributing bread, and drinking wine about the Table, an argument of Charity and brotherliness among them. And so by instituting it after Supper, *Luke 22. 20.* Christ was pleased to signify to us, that it should be a consecration of charity among all Christians. Yet doth not this circumstance oblige us to do it at the same time after a meal, any more than the fashion of lying along binds us to the use of the same posture. The ancient Christians generally ate it *sitting*, and kneeled when they received it.

S. U

The Sacrament given after Supper.

B. Is there any third observation of this kind?

C. There is this, That Christ instituted this after a peculiar Supper; to wit, the Passover, which being a sacrificial feast (of which notion there were many among the Jews and Gentiles; it being common to both those to annex to their sacrifices to God, a feeding with mirth and festivity upon some parts of the sacrifice) and peculiarly commemorative of God's mercy of deliverance to the Israelites out of Egypt, and so very fit to signify the Crucifixion of Christ, that Lamb slain by the Jews, and fed on by us with bitter herbs, a mixture of lowliness in this world, (whereupon Christ is called our *Passover*, or *Paschal Lamb* slain for us. This Sacrament (which was after the commemorative Passover) is to be conceived a confederation of all Christians one with another, to live piously and charitably, both by commemorating the death of Christ, who was so good to us, and must expect some return from us, and indeed died for us on purpose that he might *redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*) and by making his blood (as it was the fashion in the Eastern Nations) a ceremony of this Covenant, mutual betwixt God and us.

B. Is there yet any fourth observation under this head?

C. Yes, That Christ's pleasure was, that all that were present should partake of both Elements in the Sacrament, the Wine as well as Bread: as may appear by the plain words, *Drink ye all of this, Matt. 26: 27. and Mark 14: 23. They all drank of it.* And if it should be objected, that the [all] there were Disciples, and so, that no others have that full privilege to drink of the Cup, the answer is clear, First, that by this argument the Bread might as well be taken away from all but Disciples too, and so the Laity would have no right to any part of this Sacrament. Secondly, that the practice and writings of the Ancient Church, which is the best way to explicate any such difficulty in Scripture, is a clear testimony and proof that both the Bread and the Wine belongs to all the people, in the name of his Disciples at that time.

The Sacrament a Federal rite.

All to partake of both Elements.

Q. But why may it not be said, that *Dox-men* may Baptize alfo, and do thofe other things for which Chrift gave power to his Difciples, as well as this Bread and Wine, divided among the Difciples, fhould belong to them?

A. The answer is given already, that the Apoftolical practice, and the Univerfal confent of the Ancient Primitive Church, have defined the one, and defined againft the other, and that ought to fatisfie any sober man's fcruples; it being no way probable that Chrift's Inftitution would be prefently frustrated and corrupted by his own Apoftles, or their practice fo falshified by the Univerfal Agreement of all that lived next after them, efpecially there being no Univerfal Council wherein it were poffible for them all uniformly to agree on fuch an oppofition.

Q. Is there any fifth diftinction of this kind?

A. Yes, the manner of Chrift's inftituting this Supper, by way of blessing or praifing God, or by giving thanks over it, from whence it is called the Eucharift.

Q. What doth this import to us?

A. The offering up fomething unto God in imita- tion of the firft-fruits under the Law. To which pur- pofe you may pleafe to obferve the manner of the Sacrament in the firft Apoftolical and Ancient Church.

The Chriftians, all that were prefent, brought fome of the good fruits of the earth along with them, and offered them at God's Altar or Table, and the *Prefb* or Bifhop, or if he were not there, the *Presbyter*, receiving them as an *Abd* offering, blessed God for all his mercies, the fruits of this feafon; but alfo for the death of Chrift, fignified by, and commemorated in the breaking of the Bread, and pouring out of the Wine: and all the people faying, *Amen*, the Officer or Attendant, called the Deacon, delivered portions of thofe, to wit, Bread and Wine, to all that were prefent. Then was there a Common Table fpread for all rich and poor promifcuous- ly, who ate together one common feaft, and what was left was referved by the *Prefb* for thofe that fhould be in want, ftrangers, orphans, widows, &c. And fo this was a *feaft of charity* in St. Jude's Epiftle,

Verf. 12.

Verf. 12. Proportionably to this it is, that every one that comes to the Sacrament should bring something with him, *not appear empty before the Lord, or serve him of that which cost him nothing*, but always bring something to the Treasury of the Church, for the use of the *Bishops* and *Presbyters*, in case they were not otherwise sufficiently provided for, (and then they were called *Oblations*, and the place where they were put the *Sacarium*) but in case they were, then for the use and sustentance of all that are in want. And that this ought not to be neglected by any man of substance, especially by any Congregation, was the main thing I meant to deduce from this circumstance.

S. Is there yet any more behind?

C. Yes, to enquire what is the full importance of those words, added in *St. Luke, Chap. 22. 19.* and repeated by *St. Paul, 1 Cor. 11. 24.* though not mentioned in the other Gospels, [*Do this in remembrance of me.*]

Does this in remembrance of me?

S. What is the full importance of them?

C. It is, first, a Commission given to his Apostles to continue this Ceremony (now used by him) as an holy Ceremony or Sacrament in the Church for ever. Secondly, a Direction, that (for the manner of observing it) they should do to other Christians as he had now done to them, *i. e. take, bless, break this Bread, take and bless this Cup*, and then give and distribute it to others, (setting this on them as part of their office, a branch of that power left them by him, and by them communicable to whom they should think fit after them!) Thirdly, a specifying of the end to which this was designed, a commemoration of the death of Christ, a representing his Passion to God, and a coming before him in his Name, first, to offer our Sacrifices of supplications and praises, in the Name of the Crucified Jesus (as of old, both among Jews and Heathens, all their Sacrifices were Rites in and by which they supplicated God, See *1 Sam. 13. 12.*) and secondly, to commemorate that his daily continual Sacrifice, or intercession for us at the right hand of his Father now in Heaven.

S. To

S. To whom then doth this office now belong in the Church ever since the Apostles time? On what sort of men was it settled by them?

C. All that the Scripture reveals to us of this matter is, Christ's bestowing or settling it on the Apostles; whom thereby (and by the coming of the Holy Ghost after upon them) we may suppose invested with power, as for the planting a Church, which was to endure after the time of their life to the end of the world, so for the appointing and ordaining successors to themselves to preside and officiate in that Church, and particularly to administer this Sacrament to the people, by way of office, to do as Christ here did. But who they were, or what sort of men, on whom the Apostles did actually bestow this power of Administring this Sacrament, this you must be content to receive not from expresse words of Scripture, but from the ancient Records and Writings of the Church, which begin where the Scripture ends, and are the onely way imaginable to inform us of such matters of fact as these.

S. For passages of story after the Scripture-times, it were unreasonable for me to expect evidence from Scripture, or any other than such as you now mention, the writings of the Fathers of the Primitive Church; with their relations I shall willingly rest satisfied in this matter. I beseech you therefore, what is the sum of what you find in them to this purpose?

C. That the Apostles settled in the Church (besides the Bishops who were to succeed them in the power of ruling and censures, in the power of Ordination, &c.) others of an inferiour order, called, within a while, by the discriminative title of Presbyters, who in the absence of the Bishop, or when licensed by him, and not otherwise, had this power to bless the Bread and Wine, and to deliver it either by their own hands, or the hands of the Deacon (which was an order founded *Act* 6. but inferiour to them) to all Christian Communicants. And so this branch of the Apostles power and office, with some others (not now pertinent to be insisted on) may be resolved (in this forementioned subordination to the Bishop) to be settled on Presbyters, and consequent

To whom the administring this Sacrament belongeth

quently, that the Presbyters in the Church are thus far the successors of the Apostles; to whom this commission thus belongs, and with it the duty of administering this Sacrament to the people committed to their charges, frequently and at fit seasons, and of instructing, exciting and preparing them for a worthy receiving of it. And this is all that I think needfull to trouble you with on this subject.

S. I thank you for this, and shall now suppose that you have past through all the first sort of observations, those that are more circumstantial. What now is that which is the more substantial difficulty to be explained in those Gospels?

C. It is to resolve what is the meaning of Christ's words of Institution, *This is my Body, &c.*

S. And what is that?

The meaning
of This is
my body.

C. Not that the Bread was his Body, and the Wine his Blood, in strict speaking, for he was then in his Body when he so spake; and when the Disciples distributed it among themselves, he was not bodily in every of their mouths. And now his Body is in Heaven, and there to be contained till the day of restitution of all things, and is not corporally brought down in every Sacrament, either to be joyned locally with the Elements, or for the Elements to be changed into it; many contradictions and barbarisms would be consequent to such an interpretation. Every loaf of consecrated bread would be the Body of Christ, and so the same thing be two cubits long, and not two cubits long; and many the like contradictory propositions would be all true, which it is generally resolved to be impossible even for God, because it would make him a liar, and be an argument not of power but imperfection. So again, every Communicant must carnally eat man's flesh and blood, which is so savage a thing, that St. Austin saith, That whensoever words of Scripture seem to sound that way, they must otherwise be interpreted.

S. What sense then may, or must be put upon them?

C. In answering this Question, I shall first give you an observation taken from the Jewish phrases and customs used in this matter; and it is this, That the

the Lamb that was dress in the Paschal Supper, and set upon the Table, was wont to be called The Body of the Passover, or the Body of the Paschal Lamb; and that Christ seems to allude to this phrase when he saith, *This is my Body*; as if he should say, The Paschal Lamb, and the Body of it, (i. e. the presentation of that on the Table in the Jewish feast) the memorial of deliverance out of Egypt, and type of my delivering my self to die for you, I will now have abrogated, and by this Bread which I now deliver to you, I give or exhibit to you this other Passover, my own self, who am to be sacrificed, (my Body which shall presently be delivered to death) for you, that you may hereafter (in stead of that other) retain and continue to posterity a memorial and symbol of me. This for the words [*my Body*]. But then for the whole phrase, or form of speech, [*This is my Body*]. It seems to be answerable to (and substituted in stead of) the Paschal form [*This is the Bread of affliction, which our Fathers ate in Egypt*], or, [*This is the unleavened bread*], Sec. 100. This is the Passover] not that it is that very identical bread which they then ate, but that it is the celebration of that anniversary feast which was then instituted; as when in ordinary speech we say on Good Friday, and Easter-day, This day Christ died, and This day Christ rose, when we know that it was so many hundred years since he died or rose: which example is adapted to this point in hand by St. Austin in his Epistles. Thus much for the phrase or form of speech, now for the sense or full importance of the words [*This is my Body*]. I shall by the authority of the Ancient Fathers think my self obliged to acknowledge, that the highest sense that will not be subject to those intolerable inconveniences mentioned in the answer to your last question may possibly be the sense of them; and that that which most belongs to other places of Scripture, speaking of the same matter, must in any reason be resolved to be the sense of them. For the former of these, it is certain that many of the Ancient Fathers of the Church conceived very high things of this Sacrament, which I need not

* Τὰ πρῶτα αὐτῶν ἀποστόλων τῶν ἀποστόλων
 ἐν τῇ ἀμαρτῇ μὴ τῶν ἀποστόλων μεταβαλλόντων
 ἐν τῇ αἰσθησὶ, ἀλλ' ἐν αἰσθησὶ ἐκείνῃ
 φέρονται· μὴ γὰρ οὗτοι ἀποστόλοις ἐκείνοις, ἐν
 τῇ ἀμαρτῇ ἐν τῇ ἀμαρτῇ, ἐν τῇ ἀμαρτῇ ἐν τῇ ἀμαρτῇ,
 οὗτοι ἀποστόλοις ἐκείνοις. Theodor. Dial. 2. And
 for the Reader's ease, he may see many other
 Testimonies of this nature, and the use of the
 words, μεταβαλλόντες, μεταβαλλόμενοι, μεταβαλλόμενοι
 μεταβαλλόμενοι, μεταβαλλόμενοι, μεταβαλλόμενοι (but never
 μεταβαλλόμενοι) collected by the late Bishop of
 Norwich in his *Sacred Dogm. Orig. Eccles. Tom.*
pr. post. vol. p. 847. &c.

*** Bread and Wine to be changed, and to become other than they were: but not so as to be transubstantiate into the Body and Bloud of Christ, to depart from their own Substance, or Figure, or Form, or to cease to be Bread and Wine by that change: And that the faithfull do receive the**

Body and Blood of Christ in the Sacrament (which implies not any corporal presence of Christ on the Table, or in the Elements, but God's communicating the crucified Saviour (who is in Heaven bodily, and no where else) to us sinners on the Earth) but this mystically and after an ineffable manner. And generally they make it a Mystery, but descend not to the revealing of the manner of it, leaving it as a matter of Faith, but not of Sense, to be believed, but not grossly fancied or described. I shall leave these then, and apply my self to the latter sort, the other places of Scripture which speak of this matter, resolving that that must be the meaning of the words of Christ [*This is my Body*] which by examination shall appear to be most agreeable to those other places. And of this sort of places, you may first take the passages in the Gospels themselves, *Luke 22. 20.* where Christ saith of the Cup (not the Wine, but the Cup, which refers to the action, the pouring out and drinking) that it is a new Covenant in his blood which was shed for us. Which it seems is all one in sense with that other, *Mark 14. 24.* *This is my Blood of the New Covenant which is shed for many*; and in *Mattiben*, *This is my Blood, that of the New Covenant*, &c. Which being put together as parallels to interpret one the other, will conclude, that Christ's Blood was truly shed for our benefit, particularly to seal a new Covenant betwixt God and us, and that this Sacrament was the exhibiting that Covenant to us: as when God saith to *Abraham*, *Gen. 17. 10.* *This is the*

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Covenant that I will make with you. Every male among you shall be circumcised; this circumcision is in effect called the Covenant, (as here the Cup is the Covenant) i. e. not only the sign of the Covenant, but a seal of it, and an exhibition of it, a real receiving me into Covenant, and making me partaker of the benefits of it. And this you shall more fully see, if you proceed to the places in *S. Paul*, especially that *1 Cor.* 10. 16. But first we must descend to the next part of our method proposed, that is, to observe what is said of this Sacrament by way of story of the Apostles practice, *Acts* 2. 46. & 20. 7.

S. What is that?

C. In the second of the *Acts*, this is all that is said of it, that continuing daily with one accord (in unanimous Prayer) in the Temple, and breaking Bread in ^{some} house, or room, (as the upper room, *Acts* 1. 13. assigned and separated from all other to that particular use, to be the place of Christian assembly, it being by the Jews permitted them to pray in the Temple, but not to break Bread, or administer the Sacrament there) they did eat their meat with gladness, and singleness, or || liberality, of heart, praising God, and * having (or exercising) charity toward all the people.

very more than once; *1 Cor.* 8. and in a place fully parallel to this, *Acts* 4. 32. *et* *in* *mensa* *lab* *dei* *unius* *animi*, great grace was upon them all; which by the antecedents, *ver.* 32. (Having all things common;) and consequents, *ver.* 34. 35. (No man wanted, &c.) appears to belong to that matter, and therefore the Syriack renders it *ܐܝܢܐ ܕܥܡܐ ܕܥܡܐ*, i. e. Bonitas, benignitas, beneficentia multa, though *Fabricius*, rather following the Greek, renders it *gratia magna*. And *1 Cor.* is to us of exercise, as (to him that hath shall be given) and (let us have grace,) *Heb.* 12. 28. And therefore the Syriack renders it *ܕܥܡܐ ܕܥܡܐ*, *dabant in elemosyna*, vel *in misericordia*, *coram universo populo*; not as *G. Fabricius* renders it (*quasi infinitam gratiam*) for *ܕܥܡܐ* is death clearly, and *ܐܝܢܐ*, misericordia, gratis, elemosyna, that which we ordinarily render mercy, or bowels of mercy.

S. What do you observe from this place?

C. First, the frequency of the Apostles receiving the Sacrament, (at that time immediately after Christ's Ascension, and the Descent of the Spirit) for ought a man can guess by the Text, every day, at least every first day of the week, at their meeting together. Which although it be acknowledged (as will appear by what you shall see anon) not to be

Frequency of the Apostles receiving.

strictly obligatory to us for the like frequency, yet will much reprove and upbraid our infrequency, and negligence in this duty now-a-days, especially our forsaking such Assemblies, going out of the Church oft times when that Feast is prepared, and ready for us, if we did not contemptuously depart from it.

S. What more do you learn from this?
dc. Two special accessories, used by them, and (as we have reason to resolve) required of us, to make up this Solemnity.

Christian
joy.

c. First, Godly or Christian joy and cheerfulness in blessing and praising God for all his benefits, but especially that gracious gift of his Son Christ. This is set down in two phrases, First, *rejoicing* with gladness of heart, *ver. 46.* And the words signify first, a cordial joy and cheerfulness, often an excessive degree and expression of it. Secondly, *praising God, ver. 47.* or singing praises to him with lofty and even Poetical expressions.

Liberality.

dc. The Communicants liberality and charity to those Brethren that are in want. This is expressed also by two phrases in the Greek, neither of them fitly rendred in our English. First, *With liberality or frankness of heart*, a cheerful, bounteous, cordial giving. Secondly, *Having charity to all the people*, by the word which I render [*charity*] intimating that offertory here, and in other places, especially *ver. 8.* which was then and ever since used constantly in the Church of Christ at the receiving of that Sacrament, and by the phrase [*all the people*] signifying, first, the liberalty of those offerings, such as would suffice to that end; secondly, the impartiality of distribution, as in a common table, all partaking of what was thus offered, the poor as well as the rich, as you shall see more at large.

S. Will you proceed now to that other place, Acts 20, 7.
dc. I will, and that will add but little to what this last place hath yielded. The words are these, *And on the first day of the week, when the Disciples came together*

then to break bread, &c. and there were many lights in the upper Chamber, where they were gathered together, &c.

Q. What do you gather from hence?

A. Onely this; First, that the Celebration of this Sacrament is called in the Scripture phrase *Breaking of Bread*. Secondly, that the Lord's day or first day of the week was the time so early set apart to this and such holy duties, and that that is the reason that St. Paul, 1 Cor. 16. 2. gives the Exhortation, That on the first day of the week every man should lay aside his proportioned liberality, for the use of the poor; Thirdly, that the upper room again was the place of those Christian Assemblies. Fourthly, that it is uncertain whether Acts 2. they received daily or no, it being possible that the word [daily] there, may belong onely to the going to the Temple; or however, that here that frequency doth not appear to be continued, but onely every Lord's day, once a week, and that still will be a reproach to our slackness. It is now time to advance from these more casual mentions of this matter to those other more solemn Texts, and in the next place, according to our method, to observe what S. Paul adds to the story of the Institution in the Gospel, in his describing or directing the use of it, 1 Cor. 11. 20, 19.

S. Please you to doe so?

A. I shall, and to that end briefly give you a paraphrase of the whole place, Vers. 20. When ye after this inordinate manner (mentioned Vers. 18, 19.) meet together, this is not to doe as becomes Christians, when they eat the Lord's Supper, (or, as the Syriack reads, when they eat and drink on the Lord's day.) Vers. 21. But as if ye were at your own meals, every man of you eateth that which he brought with him; so that one eats and drinks more than is fit for him, (viz. The rich that brought more with him) and another (The Poor man that could bring but a little) is well nigh starved. Vers. 22. If this be it ye will doe, ye should keep at home and eat by your selves; and to come to the Congregation; and doe this, is the despising and scorning the Church of God, (where all that is brought, is to furnish a common Table) and withall a shaming those

poor men that (could bring but little, and) are out of countenance to have done so, when ye, (rich misers that are by them) have such plenty. What ? do ye expect to be born with, and not reprehended for this ? Ye are mistaken, this is a fault in you, (to which purpose I will tell you the manner of Christ's Institution of the Sacrament, to which those Christian Feasts were annext) Verſ. 23. *The Lord delivered down this course to me which I deliver to you, viz. That the Lord Jesus in the night that he was to be delivered up to the Jews, took Bread, and giving thanks over it, brake it, and said, Take, and eat, This (not this Bread, for if that should be the Antecedent, the Greek word is of a gender that in strictness will not bear it, both here and in the Gospels ; but either indefinitely This, or with respect to the immediate antecedent, this taking and eating) is my Body which shall be delivered (or, as the Syriack, is broken) for you ; doe this (or, as the Syriack, doe thus) in commemoration of me.* Where, I conceive, the literal notation of the words will bear this observation, That as the word, [* This] in the latter words signifies not the Bread, but the whole action or administration, [Doe this] i.e. doe ye all that I have done in your presence, take Bread, bless it, give it to others, and so commemorate me : so the same word [† This] in the former speech [This is my Body] may signifie the whole action too, viz. that the breaking and distributing, taking and eating this Bread, is the Body of Christ ; (in what sense you shall see anon) like as, when *Matth. 13. 19.* the words literally run thus, [*when any one heareth, &c. This is it which is sowed by the path-side*] they must be thus necessarily explained : Any man's hearing, and not considering, the Word, and the Devil's coming, &c. is the meaning of that which is sowed by the path side ; or yet more plainly, like as *Verſ. 20.* [*That which was sown upon the stony parts of the field, this is he that heareth the word, &c.*] where it is clear, the seed is not answerable to the man, but to the word, and that ground to the man. But the Seed as it was sown on the ground all together, This is he (i.e. this signifies him) that hears the Word, and receives it with joy, &c. After this it follows, *Verſ. 25.* So likewise be

took the Cup, having supt before, (and so he did it for some peculiar intent, not to satisfie thirst) and gave it them to drink, saying, *This Cup is a new Covenant made with you, and sealed in my Blood, and as oft as ye thus drink together in time of holy Assembly, give it to others also, as I have done to you, and doe it in commemoration of me.* *Verf. 26.* For as oft as ye shall eat *this Bread, and drink this Cup,* (saith St. Paul, by way of conclusion from the premises, for the Syriack setting it, suffers it not to be part of Christ's speech) ye do one to another annunciate or proclaim the death of our Lord, till he come again to judge us. *Verf. 27.* And therefore whosoever doth eat of this Bread, or drink of this Cup unworthily, (either not performing the Condition required in the Covenant, of which that is the Seal; or breaking the Institution of it in any principal part, particularly in that of the Charity and Liberality here mentioned to those *Corinthians*) he is so far from being benefited by that Sacrament, or that death of Christ, that he is rather to be looked on as a man that by this unworthy action had wounded the Lord, contributed farther to the crucifying of him, *ver. 28.* And therefore let a man examine and strive himself, and see that he come worthily to that Sacrament, both by laying off all his former heinous sins, and behaving himself in that action Christianly, quite otherwise than those *Corinthians*, it seems, had done, *ver. 29.* For he that eateth and drinketh unworthily (being unworthy by his impenitent sins to approach to so sacred an action, or behaving himself so unchristianly there) by thus eating and drinking engageth himself to damnation, not considering the death of Christ, which this was to commemorate, and the end thereof, that he should die unto sin, and give himself up to new life, *Ver. 30.* The not performing of which is oft punished even in this life, by sickness, diseases, and even excision or death it self, *Ver. 31.* Which are punishments of God to bring them to a sense and reformation that nothing else will work on. *Ver. 32.* And sure, such kind of punishments are in God acts of chastisement, and so of mercy, to mend, that he may not condemn; to give us our punishment here, that it may not be behind an arreare to be

be paid hereafter. *Ver. 32.* Therefore for the fault which you were first told of, that of eating before others, even before they come, engrossing to your selves, and despising of others, I beseech you let that be mended in these publick Assemblies. *Ver. 34.* And for private meals, or eating by your selves, let it be at home, for to take them in the Church is a damning sin. And for other directions, I will give you them when I come among you.

S. What do you chiefly observe to me from this place for my farther instruction?

C. The punctual confirmation of almost every particular before collected from the Gospel, which although it be no new thing, because it was there delivered, yet in effect teaches us somewhat, viz. this, that those other doctrines that according to several mens fancies are delivered concerning this Sacrament, having no ground in either of those Texts, have no authority from Christ, nor yet from Saint Paul, (unless the other place which is behind will afford them) which, what they are, I shall no farther tell you than thus negatively: it being my purpose onely to teach you the positive truth to direct your life, not the contrary errors that may satisfy your curiosity, or provoke your displeasure against any. There is also here a great weight laid on a worthy receiving of that Sacrament, and to that end, special care must be taken that we examine our selves, come not to that spiritual presence or visions, as it were, of God, to the renewing of his Covenant with us, with any impurity about us, and as a pawn or pledge of our leaving all other sins, we must signify and express our charity and liberality, and not be guilty of any of those earthly sins of pride and covetousness, but condescend to a common partaking of some part of God's mercies with our Brethren.

S. You told me there was another passage by the way Chap. 12. 13. looking this way, what is it?

C. This onely, That we have been all made to drink into one Spirit: which by some of the Greek Ancients have been thought to refer to the Cup in this Sacrament, (though the truth is, it may signify

no more than being watered, or irrigation; a consequent distinct from the planting in Baptism that went before; in that sense as it is said that Paul plants, and Apollos waters, 1 Cor. 3. 6. where the same word is used. And then the plain meaning of it seems by the context to be no more than this, That as by Baptism we are all entred and incorporated into that one body, of which Christ is head; so by the other Sacrament, whatever our particular condition in the Church be, we are received into a participation of that one Spirit, which furnishes every order and sort of men with gifts convenient for their ministration; and so this Sacrament is an obligation to charity and humility, toward one another, neither opposing nor contemning one another, as follows in that chapter.

S. Will you now proceed to the fourth part of your proposed method, and see what is to be found to this purpose in that special place, 1 Cor. 10. 16?

A. I shall, and for a right understanding of it, and collecting that which the context was meant to afford us, you must mark that the practice of the Israelites first in their sacrifices, and then of the Heathens in theirs, are there brought to evince the truth of what is there said of this Christian Sacrament; and therefore it will be usefull to observe first, what it is that is there said of the Israelites, then of the Gentiles, and then to apply or bring it home to this business.

S. Wharidea is it that is said of the Israelites?

A. It is this observation concerning their Sacrificial feasts, ver. 18. that they that eat any part of them (as when the Priest offered up a sacrifice, some parts of the beasts were eaten together by the people) are conceived to have joyned in the service performed by the Priest or Sacrificer, and to have right together with him in all the benefits of the sacrifice; his eating is called Eating beside the Lord, and is by God counted as an acceptable service: and whatever flows from God in this case by way of benefit or advantage, comes to him as really as to the Priest, it being the Priest's part to minister, the peoples to eat; and so in those two things there is a mutual

The Israelites Sacrificial Feasts.

tual reciprocal action betwixt God and them, they serve God, and God blesses them, and that is called communicating or being partakers of the Altar.

S. What is it that is said of the Heathens?

C. First, that they sacrifice to their false gods, when onely the true one ought to have that worship from them, *Vers.* 20. and 22. and (as by the 22. it appears) that this is a breach of the Second Commandment, for to that refer those two speeches [*Do we provoke God to jealousy?*] in reference to his Title there of being a jealous God;] and [*Are we stronger than he?*] in reference to his Title * God, which signifies strong. Secondly, That they which have this mutual conjunction with those false gods, are supposed to receive influxes from them, and to disclaim expecting any thing from the true one, *Vers.* 20. and 21. where also the phrase [*The Cup of the Lord*] is to be taken notice of, and parallel to that, [*The Table of the Lord*] to note the action again, and not the elements, as (before I shewed you) the [*This*] signifies.

S. What then is the result of both these instances together?

C. That they that eat of the sacrificial feast, either of the true or false gods, have a mutual conjunction with them, a kind of confederation, perform services to, and receive influences, benefits and advantages from them, do so really from the true God, and are supposed to doe so from the false; (which is the reason why Daniel refused to eat of the portion of the King's meat, *Dan.* 1. 8. because a part of it being cast upon the Altar to the Heathen gods, the rest thereby was consecrated to them, and so was meat offered to an idol, which a Jew was not to taste of.)

S. How then will you bring this home to our business in hand, to the Sacrament?

C. You shall see, *Vers.* 16. for there the sacrament is set down, and the nature and use of it. Thus: *The Cup of blessing which we bless,* or (as the Syriaek,) *The Cup of Praise,* i. e. the Chalice of Wine, which is in the name of the people offered up by the Bishop or Presbyter to God with Lauds and Thanksgivings, i. e. that whole Eucharistical action (and that express to be

the

the action of the people, as well as the Presbyter, by their drinking of it) is the communication of the Blood of Christ, a service of theirs to Christ, a sacrifice of thanksgiving, commemorative of that great mercy and bounty of Christ in pouring out his Blood for them, and a making them (or a means by Christ ordained to make them) partakers of the Blood of Christ, not of the guilt of shedding it, but (if they come worthily thither) of the benefits that are purchased by it, viz. *the washing away of sin in his Blood*: so in like manner, the * *breaking and eating of the Bread* is a communication of the Body of Christ, a sacrifice commemorative of Christ's offering up his Body for us, and a making us partakers, or communicating to us the benefits of that Bread of Life, strengthening, and giving us grace. And both these parts of each part of this Sacrament put together are (parallel to what was said of the Israelites and Gentiles) a mutual confederation betwixt us and the crucified Saviour; on our parts, an acknowledging him for our God, and worshipping of him; and on his part, the making over to us all the benefits of his Body and Blood, (i.e. his death) grace and pardon, to sanctifie and to justify us.

ing and eating this Bread, (not this Bread it self) and so it will be answerable to me, as I take the Cup, not the Wine, to note the Wine in the Cup ready for drinking.

S. You told me even now that you would show me how the phrase [This is my body] in the Gospel, (interpreted by [this taking and eating is my Body]) was to be understood: perhaps it may now be time for you to pay me that debt.

C. It is a fit season to do so; for this very phrase of St. Paul's, [*The Bread which we break is the Communion of the Body of Christ*] is the Key to open that difficulty, and indeed perfectly all one, of the very same importance with that. This *breaking, taking, eating of the Bread*, this whole action is the real communication of the Body of Christ to me, and is therefore by some † ancient Writers called by a word which signifies the *participation*, (communication and participation being the same, only one referred to the giver, the other to the receiver) the very * giving Christ's Body to me; that as verily as I eat the bread

* So the phrase of ἄρτος ἐστὶν κρέας μου, will be all one with λαβὲν τὸ φάγετον ἵνα φάγω, (To take and eat the Bread) proportionably to the notion I gave of τὸ φαγεῖν, and of φάγω in the Gospel, This is my Body, i. e. the sac-

[illegible]

in my mouth, so verily God in Heaven bestows on me, communicates to me the Body of the crucified Saviour. And so all that I told you of the full sense of that phrase [Communication of Christ's Body] is again to be repeated here to make up the sense of those words [This is my Body:] which being so largely enlarged on, I need not now to repeat to you.

The Commu-
nication of
the Body of
Christ,

Exod. x. 14.

the use of

the Red wine

was

for a memo-

rial that

Pharaoh

walkt him-

self in the

bloud of the

children of

Israel. So

that pre-

cept, Exod.

x. 14. is gi-

ven by Me-

ses. Thus in the

Passover they should

annunciate, or tell forth

unto their children the

mercy of their deliverance.

(Exod. x. 14.)

and thence

they call the

Paschal Lesson

the

Annunciation; and from

thence by a mistake of a passage in the

Leviticus, did some conceive that

the night after the fourteenth of the

Month was called the

Annunciation, which

belongs truly to the Lesson then used.

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Red wine

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for a memo-

rial that

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self in the

bloud of the

children of

Israel. So

that pre-

cept, Exod.

x. 14. is gi-

ven by Me-

ses. Thus in the

Passover they should

annunciate, or tell forth

unto their children the

mercy of their deliverance.

S. I shall spare you that pains, and rest satisfied with what you have already afforded me, and now only remember you, that having gone through four parts of your intended method, the fifth is now next to succeed, so see what will certainly arise from these four views: Please you to proceed to that.

C. I have in effect done it already, yet on condition you will fetch that part, which I told you was more circumstantial and extrinsecal, from that place where I laid down all on that head together, in the places of the Gospels, I will now give you a compendium or brief of the main substantial part of this Sacrament. And that consists onely of two branches, one on our parts performed to God, the other on God's part performed to us. That on our part is commemorating the goodness of God in all, but especially that his great bounty of giving his Son to die for us: and this commemoration hath two branches, one of praise and thanksgiving to him for this mercy, the other of * annunciation or shewing forth, not onely first to men, but secondly and especially, to God, this sacrifice of Christ's, in offering up his body upon the Cross for us. That which respecteth or looks toward men, is a professing of our Faith in the death of Christ; that which looks toward God, is our pleading before him that sacrifice of his own Son, and through that humbly and with assurance requiring the benefits thereof, grace and pardon to be bestowed upon us. And then God's part is the accepting of this our bounden duty, bestowing that Body and Blood of Christ upon us, not by sending it down locally for our Bodies to feed on,

Thus in the Passover they should annunciate, or tell forth unto their children the mercy of their deliverance. (Exod. x. 14.) and thence they call the Paschal Lesson the Annunciation; and from thence by a mistake of a passage in the Leviticus, did some conceive that the night after the fourteenth of the Month was called the Annunciation, which belongs truly to the Lesson then used.

but really for our Souls to be strengthened and refreshed by it: as when the Sun is communicated to us, the whole bulk and body of the Sun is not removed out of its sphere, but the rays and beams of it, and with them the light and warmth and influences, are really and verily bestowed or darted out upon us. And all this is the full importance of [This is my body] or [this is the Communion of his Body.] And so I have pass through the fourth undertaking also.

S. There is then only a fifth behind, to apply all this by way of illustration and confirmation to what is said of this matter in the Catechism.

C. This will be easily done; you would be able to do it your self; yet I shall go before you in this also.

S. The first Question then is, [Why the Sacrament of the Lord's Supper was ordain'd?] and the Answer, [For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby:] What is the meaning of that Answer?

C. Dissolve the words, and you shall see them clearly. First, Christ died: Secondly, this death of his was a sacrifice for us, an oblation once for all, offered to his Father for us weak sinful men: Thirdly, by this sacrifice we that are true Christians receive unspeakable benefits, as strength to repair our weakness, and enable us to do what God in his Son will accept: and reconciliation, or pardon for us miserable sinners: And fourthly, the end of Christ's instituting this Sacrament, was on purpose that we might at set times, frequently and constantly returning, (for that is the meaning of continual, parallel to the use of *without ceasing*) applied to the sacrifice among the Jews, and the duty of Prayer among Christians) remember and commemorate before God and Man this sacrifice of the death of Christ.

S. The next Question, [What is the outward part or sign of the Lord's Supper?] and the Answer, [Bread and Wine which the Lord hath commanded to be received.] I was so plain, that I had not more fear and canise it is this, that Bread and Wine is in this, as Water in the other Sacrament, the Element or outward part, yet it signifie

signify somewhat else; this appointed by Christ to be eaten and drunk as the water to be dipped in, or sprinkled with. And so likewise for the next Question, and first part of the Answer, That the Body and Blood of Christ is the inward part, or thing signified by the other, the Body broken on the Cross signified by the Bread broken and eaten, and the blood poured out on the Cross signified by the Wine poured out into the Cup and drunk by us. But then what is the full importance of that which follows in the latter part of that Answer, That the Body and Blood of Christ are verily and indeed taken and received of the faithful in the Lord's Supper?

The Body of
Christ verily
received.

6. It is this, That in that Sacrament God really bestows, and every faithful prepared Christian as really and truly receives the Body and Blood of Christ. As truly as the Bishop or Presbyter gives me the Sacramental Bread and Wine, so truly doth God in Heaven bestow upon me on Earth the Body and Blood of Christ, i. e. the crucified Saviour, not by local motion, but by real communication, not to our teeth, but to our souls, and consequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Christ: The truth of which you had even now confirmed by the words of the Gospel explicated by the plainer expression of Saint Paul, That the Cup was the Communication of the Blood of Christ, &c.

The benefits
of it.

S. The next Question is plain also [What are the benefits whereof we are partakers thereby?] Be you pleased to explicate the Answer to it.

The first.

6. Dissolve it again, and you will do it your self. Thus: The first benefit is, the strengthening of our Souls by the Body of Christ, as our Bodies are strengthened by Bread. Bread signifies all nourishment for the body, and is called, you know, The staff of life, without which the body is not able to sustain it self, but grows feeble, staggers and falls into the very grave of death and rottenness, if this staff be not constantly continued to it. Thus is grace to the Soul; we can do nothing that is in order to spiritual life (but fall into sin, custome of sin, the putrefaction of the soul, and so to eternal death) without it: and having forfeited that stock that God had given us in Paradise, we have none of this kind left, but what Christ had

had by his death purchased for us; and by that great dear bargain of his, there is come into the Church a new stock and staple of grace and strength, for every one that shall in the Name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without sinning any more, (though not to possess us irresistibly, and so keep us that we cannot fall) yet to enable us to doe that which God in Christ will now graciously accept at our hands; i. e. to serve him sincerely in holiness and renewed righteousness, and to enable us again (if we be not wanting to our selves) to continue and persevere thus to our lives end.

S. You have shewed me the first benefit, but I conceive there is another, what is that?

C. It is the refreshing of our Souls by the Bloud of Christ; The second; our Bodies are refreshed with Wine. Wine may be taken in a double propriety, one to refresh the thirst, another to comfort the sick; as a little was allowed to Timothy for his frequent sickliness. He that pants for thirst, hath his inward flame quenched (and so is refreshed) by Wine; and he that hath any indisposition of body, hath that eased (and so is also refreshed) by Wine. And just thus is the pardon of sin to a thirsty wounded Soul: the conscience of sin is a flame or fire within, and a deep wound to the Soul, and no rest, no quiet under it, and God's free pardon and remission, his speaking peace to the unquiet, his saying [*Thy sins are forgiven*] to the burthened and sin-sick Soul, is the greatest, onely refreshment to that Soul. Let God say this word onely, and thy servant shall be healed. And this pardon was wrought by the Bloud, i. e. again by the Death of Christ, by the sacrifice and satisfaction of that innocent Saviour, by which suffering we are released, by whose stripes healed.

S. But how is this strength and this pardon purchased by Christ's death?

C. The strength thus: Christ being in form of God, and equal with God, took upon him the form of a man, all of him but our sins; in this he suffered a shameful death;

* *Wine* d. *Drum*, the word used for the diseases as well as weakness.

The word used for the diseases as well as weakness.

Strength purchased by Christ's death.

death; whereupon, saith the Apostle, *God did highly exalt him, rewarded this great humility and patience of his with this dignity and preferment, That all power should be given to him both in Heaven and Earth: that he might dispense to his Disciples all the riches of Heaven, i.e. that sufficient strength and grace which will, being made use of, raise us up from death, spiritual and corporal, enable us to live like Saints here, and raise us to life again hereafter. This power was indeed entated on him at his Resurrection, but purchased by his Death.*

S. How was the pardon of sin purchased?

And Pardon.

C. You have oft heard; by the satisfaction wrought by him in his sufferings, taking upon him to be our surety, and to suffer in our stead, that as many as are renewed by his grace, may be released by his sufferings; and from both these results the consummation of our hope, everlasting bliss in another world: God's mercy (when he is thus reconciled to us in the Blood of his Son) rewarding every poor mean Christian action of ours with eternal glory.

S. There remains now no more behind, but only the concluding Question, which supposing these benefits thus made over in the Sacrament, but imagining it impossible that unworthy, unprepared, profane receivers should be ever the better for it, asks, [What is required of them which come to the Lord's Supper?] What have you to add to that Answer that there is given to that Question?

The Preparation for worthy receiving.

C. No more but this; That every man is infinitely concerned to have his Soul always possess with every part of that preparation; that the careless officitancy and fatal stupidity of the world, in never so much as considering whether they have any of them or no, is a most prodigious thing; that the time of preparing our selves for the Sacrament (which ought to be frequent, but how frequent is not defined in the Scripture, but left to the judgement of the Church) is a very fit time for that self-examination; that till that be done, and all and each of those graces found sincere in our hearts, we ought not to come to that holy Sacrament (which yet

yet will not excuse any for not coming because he is not prepared; but rather aggravate the sin upon him, that rather than thus fit himself, he will part with so great a treasure; and lastly, that the particulars of which we must thus examine, and which we must thus require of our selves, are five. 1. True Repentance, (containing sense, sorrow, humiliation, contrition, confession of all former sins.) 2. A steadfast purpose to lead a new life, & Resolution to reform all, and that resolution such as will stand fast in the hour of trial or temptation. 3. A lively faith in God's mercy through Christ; a faith, and that a vital one. 4. A thankfull remembrance and commemoration of his death. 5. Charity with all men. Every one of which being in their severall due places particularly explained unto you, I shall suppose you sufficiently instructed, and onely desire to oblige you that all this be not laid up to fill your brain, but sunk down into an honest heart, that knowing these things, you may be capable of that bliss that belongs to the doers of them.

O Holy Jesu, that camest down from Heaven, and wert pledged to pay that dear Ransom on the Cross for us, on purpose that thou mightest redeem us from all Iniquity; and purifie unto thy self a peculiar people zealous of good works; We beseech thee to write thy Law in our hearts, that most excellent Divine Law of thine, that we may see it, and doe it, that we may know thee, and the power of thy Resurrection, and exprest it in turning every one of us from his iniquities: that we no longer flatter our selves with a formal external serving of thee, with being hearers of thy Word, partakers of thy Sacraments, professours of thy Truth, knowers or teachers of thy Will; but that we labour to join to these an uniform faithfull obedience to thy whole Gospel; a ready chearfull subjection to thy Kingdom, that thou mayst rule and reign in our hearts by Faith; and that we being dead unto sin, and living unto righteousness, may have our fruit unto holiness, may

Ec 2

grow

grow in grace, and in the practical knowledge of thee our Lord and Saviour Jesus Christ; and at last, persevering unto the last, attain to that endless glorious end, the reward of our Faith, the fruit of our Labours, the perfection of our Charity, and the crown of our hope, an everlasting blessed life of love and holiness with thee, O Father of Mercies, O God of all Consolations, O holy and sanctifying Spirit, O blessed Trinity co-eternal. To which one Lord, thy Majesty, we most humbly ascribe the honour, glory, power, praise, might, majesty and dominion, which through all Ages of the World have been given to him which sitteth on the Throne, to the Holy Spirit, and to the Lamb, for evermore. Amen.

OF

OF THE
REASONABLENESS
OF
CHRISTIAN RELIGION.

By H. H. D. D.

Ἔτοιμοι αἰεὶ πρὸς ὑπολογίαν παντὶ αἰτῶντι ὑ-
μᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος. 1 Pet.
3. 15.

L O N D O N,
Printed by Miles Flesher, 1684.

OF THE
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By H. A. D. D.

Printed by Miles H. B. 1884.

LONDON.
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OF THE REASONABLENESS OF CHRISTIAN RELIGION.

The Introduction.

IT hath always been accounted more reasonable Sect. 1.]
to doubt of Principles first, and then to throw
off the Deductions that naturally arise from
them, than to contest the Conclusions when the
Principles or Premises are granted. This occasi-
oned that saying of *Picus Mirandula*, That the *Specula-*
tive Atheist was the greatest Prodigy but one, and that was the
Practical Atheist. To acknowledge Christian Reli-
gion to be true, and consequently that without sin-
cere obedience to all Christ's Precepts, not only
the infinite rewards of the Gospel are forfeited, but
the infinite torments become our portion; and yet
to live lives of profaneness, and luxury, and indul-
gence to every liberty that suits with our humours,
without fear or discomfiture of mind, is a shortness
of discourse, that no man that hath consideration e-
nough to examine, or judgment to compare, can
chuse but discern and condemn in himself. As there-
fore

* — nam
si nullum fi-
nem esse pu-
tarent E-
rurnarum
homines, nul-
la ratione va-
lerent Reli-
gionibus at-
que minis ob-
sistere varum,
Lucret. l. 1.

fore the * Epicurean that was resolved not to be re-
prest, or live in the awe of Religion and Priests,
counted it but necessary to disbelieve the perpetuity
of torments beyond this life; so hath it been Satan's
method (and the advantage which he hath taken of
these times, from the commonness of casting down
mounds and hedges, of disputing and questioning
the most establishd Truths) to offer it to the Rea-
son and Judgment of his Clients, Whether it be not
more easie and hopefull to break up the foundation
it self, than, while that remains in its firmness, to
demolish that which is erected upon it, and by en-
tangling men in those practices which render them
uncapable of receiving benefit by Christianity, to
oblige them to endeavour to cast off the doctrines,
and to rid themselves from the ill consequences of
it. Thus have some men taught themselves the skill
and dexterity of unravelling principles, and by gi-
ving themselves liberty to disobey Christ in some
pleasant or gainfull particulars, have at last in their
own defence (that they may save their *phenome-
na*, and appear congruous to themselves) arrived
calmly to the scorner's chair, the casting off Chri-
stianity it self.

Self. 2.

In stead of gainless complaints, I shall therefore
hasten to give some check to this growing evil, and
reduce the whole matter of debate to these two
heads.

Self. 3.

First, I shall consider the Grounds of Christiani-
ty in the grois, or bulk, all of it together, and in
some measure justify the reasonableness of them;
and then secondly, I shall descend in the retail, to
the survey and vindication of those particular bran-
ches of Christianity which appear to men at this
time to be least supported with Reason.

CHAP.

CHAP. I.

The Grounds of Christianity, or the Reasons upon which men embrace Christian Religion in the gross, all of it together.

IN lieu of the many grounds (or several branches Sect. 1. and improvements of the same one complicated ground) which * other men have very rationally enlarged on, this present discourse (which desires not to expatiate, nor to suppose the Reader to have renounced his Christianity wholly) shall confine it self to these two heads; First, the Testimony on which Christianity is built; Secondly, the advantages that those which embrace it shall reap by it. The first will render the belief rational, and conclude it impious to doubt of it. The second will render the belief gainfull, and conclude it most uncharitable to our selves, yea, and unsafe and treacherous, not to adhere to it. The first will pronounce it, with the Apostle, *A faithfull saying*, the second, *worthy of all acceptation*. The first will reconcile it to our brains, the second to our hearts: The first will give it possession of our understandings; the second will ravish our wills with the beauty and lustre of it.

* H. Gratius
Pb. Mor.
ney & Pref.
ss, &c.

The Testimony on which we believe Christianity, Sect. 2. i. e. on which we believe that Christ was sent from God to reveal his Father's will unto us, and to be believed in all that he delivered to the world, (which when it is believed, it necessarily follows, that all and every part of Christian Religion is infallibly true, and capable of no farther doubting) is the most important, and convincing of belief, or faith, which can be imagined.

For if the Apostle had not said it, it is yet in it self Sect. 3. most evident to common sense, That Faith cometh by bearing, i. e. that I cannot believe anything to be true on any better, nay on any other ground, but onely that I hear it thus affirmed. And as the affirmation is, such is the belief: If the affirmation be from a fallible

ble

ble person, from a mere man, the belief must be a fallible belief; but if the person affirming be infallible, then is the belief infallible also.

Sett. 4.

That infallible affirmer is but one, *viz.* God, of whose nature it is to be veracious, to be able to doe any thing but to lye, which was also affirmed by Christ out of the Principles of common nature, *Let God be true, and every man a lyar, i. e.* though no infallibility of testimony can be attributed to any mere man, yet whatsoever is testified by God, doth certainly deserve to be fully credited.

Sett. 5.

And therefore if God shall testify the truth of any thing, there can be no farther scruple or possibility of doubting, or suspecting the truth of what is so testified, than there is actual doubt whether the God of Heaven be God, or whether the God of truth be the father of lies: which as it is a degree above the denying of Christ, and above the infidelity either of the Jew, or Mahometane, or even of Heathenism it self, in that notion wherein it signifies the * acknowledgment of more Gods than one, (for all that have adored any deity have acknowledged that God, or gods, to † *speake nothing but truth*) so is the pretending to it peculiar to very few since the beginning of the World. There being not many that appear in story to have affirmed that there is no God at all, and those not able to perswade others that they did believe themselves when they so affirmed.

Sett. 6.

Now this affirmation or testification of God, that Christ was sent from him to declare his will to us, &c. (upon which, being once supposed, the truth of all Christian Religion, truly so called, is immediately and infallibly founded) hath more than one way been authentically interposed. Such are the many repeated testimonies of the Prophets in the Old Testament (which finding a perfect completion in Christ, and none but Christ, do amount to a divine testimony.) Such was the coming of the Angel to Mary the Mother of Christ, and to Elizabeth the Mother of John Baptist, in the New Testament; as also the *Star* which lighted the *wise men* of the East unto

* πολυθεϊ-
σμος ἢ ἰδ-
ωλῶν.
† ὁ ὁμολογῶν
τὴν ἀποστολήν.

unto him, (and of which the * Heathens themselves have affirmed, not onely that it was a special Star that never before appeared in the Heaven, but also that it had a portentous significancy, pointing at the descent of a venerable God, for the salvation of men, and the good of Mortals.) So again that of the Miracles wrought by Christ and his Apostles, which are another kind of God's speaking to us in men, and upon Earth (particularly that of raising the dead) and are by the Apostles styled, what in reason they are, demonstrations, *Act. 2. 22.* and testifications of God himself, *Heb. 2. 4.* But above all his own Resurrection out of the Grave, after he had been crucified by them. God by thus raising him is said (most truly according to the dictates of Reason) to have † given to all men Faith, i. e. an argument of full conviction, that he was what he pretended to be, and so to * set him out as the person to be believed on, † being powerfully and determinately pointed out by that great ad, to be the Son of God. But because all of these would much lengthen this discourse above the designed proportion, and because each of them are largely insisted on by others, and because no testimony is ordinarily deemed more Authentick than that audible voice, I shall therefore chuse principally to insist on that one ordinary way of God's testifying to men, known to the Jews by the title of **Πατήρ** the daughter of voice, or of thunder, i. e. a Revelation from Heaven, delivered in (or coming out of the midst of) thunder, which, say the Jews, was the special way of God's revealing himself under the second Temple.

* Est quoque alia venerabilior et sanctior historia, quæ perhibet ortum stelle cujusdam infolite non morbos mortisque præcun-
dum, sed descensum Dei venerabilis ad humane servationis (without question de-
pendens om-
nibus in the Greek, though that is not extant) re-
taliūque vi-
taliū grati-
am, quam à
Chalcidæ ob-
servatum fu-
isse testatur,
qui Deum
nuper nati-
um muneri-
bus venerari
sunt. Chalci-
dus in Plat.
Tiumum, p.
219.

† ಸಂಗ್ರಾ ಸಾ-
 ಉತ್ಪನ್ನ ಸಾ-
 ನಾ, ಆದಿ 17.
 21.

* ἰγνήθηται
αὐτὸν ἐκ

[illegible]

And by this God three times gave testimony to Sec. 7.
Christ. First, immediately after his Baptism, *Behold, the Heavens were opened to him, i. e. visibly and miraculously parted asunder, and he, i. e. John that baptized him, saw the Spirit of God descending like a Dove, and coming upon him, i. e. descending as a Dove descends upon any thing, visibly hovering and light-*
ing

ing on him; And behold, a voice out of the Heavens, saying, i. e. as the Heavens parted asunder, a clap of thunder came out, and with it a voice delivering these words, *This is my beloved Son, in whom I am well pleased*, i. e. this is my Son, whom I have sent, his coming to the world, and his undertaking, is perfectly agreeable to, and hath its original wholly from, my Will. From which Testimony of God's it is consequent, That whatsoever he teaches, comes from God, and is to be embraced as that which is perfectly his Will and Law. And it is observable that in one of the old Prophecies of the *Messiah*, where it is foretold, that *God's Spirit shall descend upon him*, it is affirmed almost in the very words which were here said to come out of the thunder, that *this was God's beloved, in whom his soul (i. e. he) was well pleased*.

Sec. 8. So again a second time, in the presence of three sober men (which was the number by which the weightiest matters were authentically testified) Peter and James and John being all with him in a mountain. Behold a lightsome cloud overshadowed them, and a voice out of the cloud, saying, *This is my beloved Son in whom I am well pleased: hear him*. Giving an unquestioned authority to all that should ever come from him after.

Sec. 9. Thirdly, At a time not long before his death, when he was praying to his Father to glorify his Name, A voice came from Heaven, saying, *I have both glorified it, and will glorify it again*. And of them that stood by, some said that it thundered; others, that it was an Angel that spake to him. From both which it is easily concluded, That God, whether by, or without the Ministry of an Angel, was heard to speak to him out of the Thunder.

Sec. 10. What was thus done personally to Christ, was with some small variation promised, (and so by John Baptist first foretold) that it should be performed (after his departure) to his Apostles or Disciples, who were to preach his Doctrine, and what they knew of him, after his going out of this world: and accordingly, in the very manner which was foretold

it came to pass, as all other things foretold by him did punctually follow. For as they were all together, there was suddenly a noise from Heaven, as of a violent wind, and filled the whole house where they sate. And so this (styled the *Baptizing them with the Holy Ghost, i. e. * Acts. 1. 5. Receiving them with a far higher Ceremony than that of Baptism, viz. with a shining glorious descent of the Spirit of God upon them) did at once give them their Commission from Heaven, and was a testimony of God himself, That what they should teach from Christ, was the very doctrine which God required to be embraced by the World.

And of this sort there was yet farther one most eminent passage. A known and eminent Jew, one Saul, who by his Sect (a Pharisee) and by his extraordinary warmth and zeal to the Jewish Law, in opposition to Christianity, had interessed himself profectly in the persecuting of it, had a principal hand in the putting St. Stephen to death (as appears by the witnesses laying their garments at his feet, Acts 7. 58.) and was engaged in a most vehement bloody design against the Christians in Damascus, and having gotten Letters of Commission from the High Priest to that purpose, Acts 9. 1. was now very ragefull upon his way thither: This man thus breathing out threatnings and slaughters against the Church, and as he was close to Damascus, his journeys end, on a sudden a light from Heaven shone about him, like lightning flashing about his ears; and falling to the ground, by that means he heard a voice saying to him, Saul, Saul, why persecutest thou me? in words so convincingly delivered, that he knew assuredly that it was God that by an Angel thus appeared and spake to him: and thereupon he gave answer immediately, Who art thou, Lord? The voice replied, I am Jesus whom thou persecutest, with the addition of other words, which struck him into such a horror, that immediately trembling, and in agony of Passion, he said, Lord, what wilt thou have me to do? And was again answered what he should do, Go unto the City, and there he should receive particular

cular directions. Which accordingly happened, and this person became immediately a prime Apostle, or Preacher of Christianity. This thing was not done privately, but every circumstance of the story was publickly known at that time: his Letters from the High Priest were known to the *Sanhedrin*; and before he came to *Damascus*, the news of them was come thither, so far, that *Ananias* a Christian there, that in a vision from God was bid to go to him in such a house, made this objection against obeying the command, That this was the man that had done so much mischief, and was now come with such a Commission to apprehend all that *profess the worship of Christ* in that place. And besides, there was company with him on the way when the Prodigy befell him, and all they heard the voice, and saw no body, *Verf. 7.* 'Tis True indeed, that in one relation of that passage, *Acts 22. 9.* it is said, that they heard not the voice. But that (as all other seeming contradictions of the Scripture) is easily salved by observing, that the word *קול* in Hebrew, which signifies a voice, signifies thunder also, as *Heb. 12. 26.* *Whose voice, i. e. Thunder, shaketh the Earth*; and so very often. And so where it is said, that they heard the voice, the sense is, that they heard the thunder, which was joyned with the lightning that flash'd about him: and when it is said, they heard not the voice, it is express in the place what is meant by it, they heard not the voice of him that spake to him, i. e. the voice of Christ immediately appearing from Heaven, and calling unto him, *Saul, Saul, &c.* but onely saw the lightning, and heard the thunder: but what was said to him, he onely heard that was concerned in it; but by the effects, his answers, and consequent charge, they easily discerned that also, though they heard it not. This story did this man always avow as a notorious Truth, whensoever he was called in question by Jews or Romans for preaching Christ; and there was never any question made of the truth of it: And this went for his Commission to be an Apostle of Christ; and he never fought for any other; and after doing

more

more service in the Church than all the rest of Christ's own (regularly chosen, and designed) Apostles, he at last laid down his life for the Testimony of that Truth which before this he had so sharply persecuted.

This is not all yet; for at the beginning of the *Sec. 12.* diffusion of the Gospel to the Gentile World, and for the declaring of God's Will in that particular, there was not onely a Vision to *Cornelius*, and an Ecstasie, and an audible Voice from Heaven to Saint *Peter*, in these words, *Arise, Peter, kill and eat*, (the obscurity of which words, and of the Representation to which they belonged, was presently interpreted by the Effect:) but beyond both these, it follows, that at the Preaching of *Peter* to *Cornelius* and the rest of his Company of Gentile Believers, the Holy Ghost fell on all that heard the Word: i. e. probably came *Acts 10. 44.* down upon them in some way of visible appearance, (the * like as before had befallen the Apostles;) or * *Sec. 15.* if not so, yet in such manner as evidenced it self *8. & 11. 15,* by giving them power of speaking strange languages, & *17.* other Gifts and Graces, fitting them for several conditions in the Church. And this was seen by the Jews, that were very far from being inclinable to believe such a thing of Gentiles, and being convinced by the evidence, † were astonished at it, † *Verf. 45.* rapt with admiration at the strangeness, but no way doubting the truth of it. And it so fell out, that *Peter* afterwards being called in question by other Jews, for what he had then done in Preaching to Gentiles, (which they thought utterly unlawfull) by this relation of the descent of the Holy Ghost upon those Gentiles, * he satisfied them; which * *A. 11. 15.* sure he could not have done, if there had remained & *18.* any doubt of the truth of it. And the same fell out *Act. 19. 6.* again to the *Ephesian* Disciples, and the truth that it did so was evidenced, by their speaking all strange languages, (which they had never learned) and prophesying. Two Gifts which were so constant consequents of that coming of the Holy Ghost on any, that they testified at convincingly to those that had no evidence of the fact.

The Propriety of this Descent to this turn, and to *Sec. 13.* that other grand one of giving Commissions (and authorizing,

thorizing, and so testifying the Truth of all that should be taught by them on whom the Spirit thus descended) may perhaps be better understood, by remembering the Customs appointed by God among the Jews. Those that were among them called to be Prophets out of their Schools were assumed and consecrated to it by Anointing, (a Ceremony of advancing to some eminent Office; and therefore the Chaldee Paraphrase for *unction*, reads ordinarily *אבך* Advancement.) Now for many years before this coming of Christ, Prophecy had failed among the Jews. Under the second Temple, say they, there was no Oil, nor any * way of Revelation, save

* *Gradus Revelationis Divinae quatuor. Nesuat, prophetia per visionem & spectra. Ruach Hacoodeb, afflatus Spiritus Sancti, qui erat sine ictu, ut in David, &c. Urin & Thummim, in pectorali iudicii (splendescencia pectoralis, seu Hofchen, prænunciatio Judaei victoriam, quod cessavit splendescere, An. 200. antequam ego scriberem, inquit Josephus, cum Deus irascerebat ob transgressiones Legum. Vid. Suid. in voce Eptod) & Bath Col, i. e. vox caelitus audita; & haec ultima erat sub templo secundo, &c. Vid. P. Fagium in Targum Pent. Exod.*

only that of the voice from Heaven. Now therefore when God was thus pleased to send his Son, to reveal his complete Will unto the World, and from him to continue the same by his Apostles and others after him; in stead of that solemn Ceremony of *Unction*, is this visible Descent of the Holy Ghost on him and on them in a shining fiery Cloud, and with

it these words of Consecration to Christ, *This is my beloved Son*, &c. and in lieu of that voice, the Gift of Tongues to the Apostles and others. This was foretold by one of the Jewish Prophets long before, That the Lord should anoint him to preach, and that the Spirit of the Lord should be upon him, i. e. that he should be anointed, i. e. ordained, to this Office of Preaching God's Will, not by material Oil, but spiritual *Unction*, by the real Descent of the Spirit of God upon him. And accordingly one of his Disciples, Saint John, being to confute a sort of Antichristian Hereticks of his time, which denied Christ to be come really in the flesh, useth no other Argument (to fortifie them to whom he writes) but only the mention of this Testimony from Heaven, this Descent on Christ and the Apostles, and others who had instructed them in Christianity; which he veils under the title of the *Unction*.

that unction vulgarly known among them by that name; the * *Unction from the holy One*, as he calls it, i. e. * 1 Joh. 2. 20. from God in Heaven, by which (as by their Teachers it had been communicated to them) they *knew all things*, (i. e. were sure that the Doctrine they had been taught was true) and needed not be taught by any, i. e. wanted no more Arguments to confirm this Truth unto them: That unction, as he farther adds, *teaching them of all*, i. e. giving them sufficient Instructions in that matter, and in all other such Fundamental Truths of the Christian Doctrine, testified to them by those who had been thus anointed immediately from Heaven, authorized to teach them Truth. This same again, as far as concerned Christ, is by another * Evangelical Writer * AG. 10. 38. joined with his working of Miracles, and called God's *anointing him with the Holy Ghost and with Power*, (as in * another place God's anointing him, alone) which is directly * AG. 4. 27. the same with that other Phrase used by S. Paul, the * demonstration of the Spirit and of Power, the Descent of * 1 Cor. 2. 4. the Spirit, and working of Miracles: the two things which he urged to the Jews or Heathens wheresoever he preached, (as things which he was sure they could no more contradict than Demonstrations themselves, there being so many then alive that could witness the truth of them.) In which respect he after tells them of God's having confirmed them into Christ, and anointed and sealed them, all in the same sense, to signify God's having afforded them these convincing Testimonies of the truth of Christianity, preached to them by those on whom the Holy Ghost had descended, and who wrought Miracles among them:

That this was a very competent Confirmation of Sect. 14. the Doctrine of Christ, may yet farther appear by considering, first, the Persons to whom this was to be done, the then Church of God, the People of the Jews which were acquainted with his Voices, and his Prophets, and his Oeconomies formerly among them: secondly, the matter that was thus to be confirmed; no greater change than to which this way of attestation may in reason be deemed abundantly proportionable: For the things to be believed, only the real

completion of some things which had been before foretold, and the revealing some truths which had been more obscurely represented in the Old Testament; and then those, how high and mysterious forever, yet being clearly revealed by Christ and the Apostles in the New, and the explicate belief of them no further required of any than in proportion to the degree of the revelation of them, the revealing of them must be looked on as the satisfying of an appetite, a desire of more knowledge (which is naturally in all men, and is sharpened by the having received some imperfect rays of it) and consequently should not in reason be expected to be attested with such a pomp of signs and prodigies, as impositions of Tasks and exactings of Obediences are wont to be. Then for the things to be done in Christianity, the duties and observances; It is again considerable, that the change in that respect was not such as would denominate it a new Religion, but only the reforming and perfecting that which was before received among the Jews, and the making it more tolerable and easy to be received by other parts of the (Gentile) world. The worship of the One true God, Creator of Heavens and Earth, (contrary to the false worships of the many gods and idols of the Heathens, and to all the unnatural lusts attending them) had been sufficiently testified to the Nation of the Jews by many voices from Heaven, and undeniable attestations of God himself (and indeed to other Nations by the fearfull, miraculous judgments shewn in *Egypt*, and on the *Canaanites*, under the conduct of *Moses* and *Joshua*, &c.) and by God's continual residing among that People, and his attesting that by the *Urim* and *Thummim*, by the several Prophets sent by him, and the other ways of revelations. And to those that granted all this it was foretold (so often that no Jew doubted of it) that there should come days of Reformation, that there should come a *Messias*. This was long ago promised through all passages of their story: to *Adam* under the title of the *Seed of the Woman*; to *Sem*, that *God should dwell or pitch his Tabernacle in the Tents of Sem*, take flesh upon him in his family; to *Abraham*, to *Judah*, to *David*, and all along through

through the writings of their Prophets. Concerning this *Messias* their carnal hearts had pre-conceived some mistakes, as that he should be a glorious King here, and make them again (after their being subdued by the Romans) a most victorious, glorious People on Earth, and this howsoever they demeaned themselves, only by the privilege of having Abraham (to whom great Promises were made) to their Father. At last this *Messias* (otherwise described by their Prophets, as one that should come in a mean and lowly manner, no way desirable to the eye of the world, *Isa.* 53.) comes just as had been foretold, a *forerunner* being sent before him, on purpose to prepare his way, to dispossess them of their fond persuasions of their absolute election by having Abraham to their Father, and pointing him out particularly as the *Son of God*, the *Messias* that was now to be received (as he had been so greedily and so long expected) by them. This *forerunner* that thus foretold, and after pointed him out, was (as they that crucified Christ confess) by all the * Jews taken * *Mat. 21. 50.* for a Prophet. And moreover to this testimony of this acknowledged Prophet, comes in the addition of the miraculous descent of the holy Spirit, and the voice from Heaven, and all that hath been mentioned consequent to that. And to those among whom this had always been acknowledged an authentick way of attesting God's Will, nothing could be more required but this, Christ then (or God himself in humane nature, assumed of a Virgin, and born after a supernatural manner) when he came to thirty years old (the Age of a Doctor among that People) sets to this business which it was foretold he should perform, tells them how the former Law was to be reformed, (and especially their former lives, from external observances to internal purities) and how to be filled up and perfected in some particulars; and then lightly changes some ceremonies customary among them, and accommodates them to present use, removes the wall of division which had been between them and all the rest of the world, shews them that that was meant only to keep them from imitating the Heathens sins, and now that there was more need that Heathens

and they should love one another, and join to reform both their lives, and practise Christian vertues, than keep that supercilious distance from one another, and in a word, he brings the whole matter to such a model, as all other men but the Jews like extremely better than that which was before among them, and consequently, come in in shoals at the preaching of it: and the Jews that do not so, acknowledge the onely reason why they do not, to be their zeal to their law of outward performances, and the persuasion of their absolute election; that is, in effect, that they had no other quarrel to him, but onely that he did not teach the Doctrines that they liked and were before imbued with, which if he had, he had by that very means done contrary to the Prophecies by them allowed of, which foretold he should work a Reformation. Upon these unreasonable terms they crucifie him: and by their doing so, more wonderfull attestations yet are given to all this. In his very death the Sun is miraculously eclipsed, at a time of the Moon when by nature it was absolutely impossible, and so far against all rules of *Astronomy*, that learned men in other places took notice of it to be a violence done to Nature, which must signifie some great matter. Then a prodigy befalls the Temple, and that a very significant one. Then the bodies of many dead men arise and go to *Jerusalem*, and are seen by many. But above all, he himself riseth from the dead, and Angels again are sent to give notice of it: and those that at his death had feared themselves deluded (as adversity is a great temptation, and by Christ himself foretold to be so) are every one of them confirmed by seeing, touching, talking with him: and what is seen and testified by them, was seen also by five hundred persons at once, which lived many years to attest the truth to all that doubted it. And at length (which was the most immediate testification of the truth of all the former) he is bodily and visibly taken up into Heaven before their Eyes.

See. 15.

When that was done, there was but one imaginable method behind, that, according as he had promised while he was upon earth, he should, being himself

himself departed, *send the Paraclete*, which by descending visibly upon the Apostles, and by endowing them with the gift of doing Miracles, and of speaking of all Languages, which they were known never to have learnt, should enable them to convince the World, by the testimony of Christ's Resurrection and Ascension, and destroying of Satan by his death, (the most improbable means of working Victories,) that he was the *Messias* foretold, that *Seed of the Woman* that should *break the Serpents Head*. On strength of this, they which so lately doubted, now cheerfully lay down their lives in testifying of all these truths: And those Jews that did not yet believe on him, were, according to his distinct Predictions many times repeated, (they, their Temple in which they trusted, their City, their whole Nation, and infinite multitudes of them, wheresoever they were found) most stupendiously destroyed by the *Roman Eagles* or *Legions*. All this (thus hastily put together, so as necessarily to omit many weighty circumstances under every head) is sure prodigy enough to attest and authorize no greater a change than the clearer Revelation of some obscurer truths, the confutation of some false Doctrines, and the Reformation of some Ceremonies, and the perfecting and heightning of some Laws less perfect before, and the instituting of a few usefull Ceremonies instead of many burthensome ones, can be thought to amount to.

This first ground of believing Christianity being thus mentioned, is not capable of any dispute from any reasonable man, unless from him which shall question whether this be not fabulous in the relation; *i. e.* whether first there were ever indeed heard such voices; or secondly, whether they were not delusions of the hearers, or at least the voice of some other, and not of God. And to him that shall make the former scruple I shall be able to give as satisfactory an Answer as is possible to be given of a matter of this nature, of any the lightest or weightiest consequence: to a matter of this nature, I say, *i. e.* of a matter of fact, (for such it must needs be, that such a voice was heard from Heaven) and that fact past so many

See. 16.

hundred years ago. For First, that fact was of necessity to be confined to some determinate time and place, to be done some where, and why not in *Judea*, where it is said to be done? to be seen by some particular men, and by them of necessity (if it were to be known) to be attested to others: nay, if it had been done so as to be heard and seen by the whole World then living, (though that this should point out that one Person *Jesus*, would not be well reconcileable with that, because his body could not be in every place) yet could not the next Age come to know this, but must be forced to make use of the attestation of men of that Age to reveal it to them, and so proceed by the very way that now is allowed us, that of Faith or Believing. For Secondly, should there at this hour come the like voice from Heaven, in the hearing of any the most credible honest men of this Age, what way would be expected to convince the Ages to come (who should not be present to hear it) of the truth of this, but by the constant affirmation of those who are now Ear-witnesses of it, and by their committing all this to writing now, so that all that should now live, and suspect or believe it a forgery, might be able to examine and discover the truth of it, especially if to that they should join the doing of the greatest Miracles, which coming onely from God, cannot be conceived to be by him allowed to assist the bringing a lye into the World?

SECT. 17.

Beyond such testimony of Eye or Ear-witnesses thus publickly and authoritatively protested and conveyed to posterity, there is no rational evidence imaginable for those that lived not in that Age; nor do men at any time exact or require any more authentick proof of matters of fact, or ground of believing any thing. For as to the voice of God again from Heaven, (which alone can pretend to be above this) this is not at all commodious to this turn; for this were for God to multiply prodigies improperly and unseasonably, 'tis sure unnecessarily, and to all that were not present this would be again as questionable as the former.

For the testifying an high important Truth, which *SeB. 18.*
cannot otherwise be known, God hath been pleased
thus personally to interpose his own Power and Au-
thority, and to speak from Heaven, yea and to re-
peat that again and again, that there may no matter
of doubt remain concerning it: But when that hath
been thus done by God sufficiently, then are there
sufficient humane means to convey the truth or histo-
ry of this fact to other men, viz. the testimony of
those that saw or heard it. And as it were ridicu-
lous to suppose or expect from God, that he should
testifie from Heaven, that such men did hear that for-
mer voice from Heaven; so the same Law of God
and Nature which forbids lying as sinfull, forbids also
Incredulity as irrational, when a thing is by unfa-
ltered witnesses, upon certain knowledge, with so
many improvements and advantages thus sufficiently
testified. And if God upon man's several increduli-
ties should be still obliged to give witness to his truths
by his own voice, then should he cut off that Rule for
Belief, which in all other things (agreeably to the
dictates of reasonable nature) he hath made standing
among men. And in this case to require any higher
testimony, were the same inconvenient absurdity as
not to believe any thing upon any other ground than
that of sight (which is indeed to mistake knowledge
for belief, or evidence for adherence, and must neces-
sarily leave nothing of vertue rewardable in that
Faith which is so violently and unavoidably produ-
ced) or to expect a voice from Heaven to give me
daily assurance of all the passages or relations of hi-
story, and not to believe that there was such a man as
Alexander, or *Cesar*, or *William the Conqueror*, or *Elizabeth*
the late (but before our birth) *Queen* of this King-
dom, unless some voice of God from Heaven attest it to me.

They that cannot believe at any cheaper rate than *SeB. 19.*
of a new minutely Prodigy from Heaven, for every
act of believing a Prodigy from Heaven, or (more
plainly) they that will not believe any thing but
what they know, must be fed also as well as taught
by Miracle, or else must be obliged to abstinence
(greater than any man inflicts upon himself) by con-

tinuing constant to that Principle. For no man hath demonstration, or Infallibility, or Evidence, for his safety in any bit of meat that he eats, or the firmness of any floor he stands on; it being always possible, that what doth most nourish and sustain, might by some poisonous mixture smite and destroy; that the roof that covers and protects might minutely overwhelm and bury us: yet are we not such *Hypochondriacks* in these matters of daily use, (and in them that are, it is interpreted an eminent defect or decay of Reason, and not an higher pitch of it) as to deprive our selves of the benefit of Food and Rayment upon consideration of these remote possible dangers, nor to fear all things, but what we know infallibly.

§. 20.

And if it shall be said that eating is necessary for the Preservation of Life, and that that Consideration makes it reasonable to trust on those grounds, because by distrusting we should subject our selves to a certainty of that whereof the other is at most but an hazard; I answer, First, that this instance was produced onely to shew that we think it reasonable, without fear or doubt, to rely on some things for which we have no demonstration or knowledge of the Impossibility of the contrary, and that is still proved by this Instance, though it be granted that eating is necessary; because if the necessity of eating were the cause that made men venture that hazard, they should never venture it till they were necessarily to starve without it; and when they did so, they should do it with continual doubt, and fear of the possible danger, neither of which are thought rational, nor practised by considering men. And secondly, the interpretation of [*being fed*] in the instance, was [*the whole course of men in feeding*]; which is not the proportioning of food to the necessities of life, or the *Lessian* or *Carnarian* diet, but the free manner of feeding among men, such as was parallel'd to the standing on a floor that might possibly fall, that is, being in an upper room; which being not at all necessary to life, and withall possible in nature that it shall minutely be our death, is yet made use of among all wise men with as much confidence and fearlessness as

it is expected of us that we should believe the Gospel.

This may be enlarged to the several businesses of *Self. 21.*
the World, wherein all men act most confidently; to
that of Trafficking and Trading, and all kinds of Mer-
chandizing, which are really mixt with not improba-
ble hazards: the whole life of the husbandman is a
continual example of those that think fit to adhere
and believe and act accordingly, without having re-
ceived any demonstration. And none of all these are
ever counted irrational, even by those who have
fixed no thoughts beyond this life, and the thriving
and prospering in it, and who consequently are to
lose their chief and onely good if it should miscarry,
and who in all things of that nature are generally as
rational and wary, and hard to believe without secu-
rities, as the wisest men in the World.

And if we will in the business in hand (the believing *Self. 22.*
of the Apostles relations concerning those Testimo-
nies given Christ from Heaven, wherein we have in-
finitely stronger grounds to build our Faith on, se-
curities and convictions incomparably more pregnant
and vehement) allow it reasonable for us to doe that
once, which in all other things we doe confidently
every minute of our lives, *viz.* believe what we have
all reason to believe, without exacting of evidence
or demonstration, there will be no more required of
us in this matter.

That this is directly the case in hand, and over *Self. 23.*
and above this, that the testifying of the Gospel hath
all imaginable advantages, will appear by a bare ap-
plication of the particulars.

The voices from Heaven concerning Christ are tes- *Self. 24.*
tified by the joint concurrence of all that were pre-
sent at them, no one finding any cause of scruple or
interposing any doubt concerning them. Those very
Persons, with the additions of many more, are allow-
ed the favour of seeing him after his Resurrection, of
using all the most infallible means of securing them-
selves and others of the reality of this. Being thus as-
sured, they make it the business of their whole lives
after to communicate it to others, some in writings,
all in preaching through all parts of the World, (whi-
ther

ther they travelled on purpose to propagate this Truth) agreeing in the whole matter of story, and in every circumstance of it. The truth of what they say they again back with Miracles on one side, with completion of Predictions, both of the Prophets of old concerning Christ, and of Christ concerning them and the succeeding Ages, (especially that concerning his speedy coming in vengeance against his crucifiers) on the other side: both Testimonies of God, to authorize *their* Testimonies. In propagating this Doctrine as they use not strength or force, which hath been the engine by which all other Religions have received their growth, so they never endeavour to disturb States or Governments for (or by) the planting this Doctrine, but always preach subjection to the Powers which are any where established, and without all resistance profess (and by their actions demonstrate) themselves obliged to suffer whatsoever their lawfull Magistrates inflict on them, and contend only with their Prayers to God, that they may live quietly and peaceably under them, having still their cross in their hands, and many times on their shoulders, to follow Christ. And if this were not sufficient to prevent or to satisfy the jealousies of Heathen Princes, yet upon that very account it is the greater testimony of the truth of their Doctrine, when they that propagate it are so far from designing any temporal advantages to themselves, which might bribe them to the deposing an untruth, that they actually part with their very lives, and consequently with all capacity of those possible advantages, and acquire nothing but reproaches, and torments, and death it self, and all this without any other imaginable reward or payment in commutation or reparation for all this, save onely the future expectation of that for which they yet had no farther assurance than the truth of that which they thus confess: nay yet farther, when they have given this costly testimony to this truth, God again bears testimony to them, and by Miracles wrought at their Monuments, *being dead, they yet speak,*

Act. 25. That all this is thus true, is again it self testified,
not

not only by records still extant under their hands who wrote the Gospels and the Acts, and by footsteps and remainders of all others preaching, where-soever they taught, but also by the like consent of the whole Church, i.e. whole multitudes of that age wherein this is pretended to be written and taught, who being convinced with the truth of what we now enquire after, readily gave up their names to the be-lief of it, and to the consequent confession of Christ; though the doing it did in like manner cost them very dear, the parting with their espoused customs of liv-ing, whether among the Jewish or Gentile world, their pleasures, their worldly wealth, and oft-times their lives also.

Beyond all this, the success which attended it had so much of strangeness in it (viz. that from such mean and simple beginnings and instruments, without any kind of Power or earthly Authority to back it, without one sword ever drawn in defence of it, Christianity should soon obtain such a victory over the hearts of men in so great a part of the World) that nothing but truth, which hath that over-ruling force in it, can be deemed to have been its Champion.

Finally, that these are the writings, those the tra-
 dition of those eye-witnesses whose they pretend to
 be, and that they were by such shoals, such multi-
 tudes of all Nations believed then, and that belief
 signed by the blood of many, by the hazards and ad-
 ventures of most, by the protest non-resistance of all,
 this is as fully testified to us as any matter of fact can
 be supposed to be, by the concurrent testimonies of
 all of that age which say any thing of it, and by a ge-
 neral successive attestation of all intervening ages since
 that time, (the authority of * those writings being
 never contested by any) i. e. by the same means of
 probation upon which we believe those things which

Sect. 27.
 Among the
 the contest
 writings of

stated by all, and not ἀπαραμύχως, contradicted by any, πάντων ἐκ συμφωνίας καὶ ἀπὸ ἀναγκῆς ἐκτετακμένων τῶν περὶ τοῦτο ἁπλοῦς καὶ ἀπαραμύχως, Euseb. Eccl. Hist. l. 3. cap. 24. The four Gospels are first to be placed, and then the story of the Acts of the Apostles.

we least doubt of, and against which men cannot feign any sound or shew of proof, have onely that testimonies are not demonstrations; which exception will in like manner be in a like or far greater force against all other things which we believe most confidently.

Self. 28.

I am not willing to leave any possible scruple unsatisfied in this matter, and therefore I shall proceed to that other bolder objection still behind, That that which is pretended to be the voice of God, may not have been such, but some delusion of the hearers, or at least the voice of some other, and not of God; as the Devil in the Oracle delivered himself by voice; and therefore though it be confest, that if this voice were God's, it is infallibly creditable, yet there will need some certain way of discrimination to assure it was his. To this I answer, that the person whose objection this may be supposed to be is either a bare *Theist*, that acknowledges a God, but not the God of *Israel*; or else he that acknowledges what the Jew did, the truth of the Old Testament. I shall reply somewhat to each of these.

Self. 29.

To the former, That if this way of objecting would be of force, there could be no way for God to reveal himself to man. Veracity would be an empty Attribute of God, of no signification to us. For it is not imaginable that there should be any greater Assurance of God's speaking to men, than by the Heavens opening, and from thence the Spirit of God descending visibly, and lighting on one, and out of the clouds a voice delivered: whatsoever else can be imagined or named will not be above this. And if all the ways that God can use be not able to give assurance that it is God that speaks, what are we the nearer for knowing that God cannot lie, as long as there is supposed for us no way to know what at any time he saith? nay, to what use (as to this particular) is his Omnipotence, if he cannot reveal himself to us in such a way that may be reasonable for us to believe to be his, and not some deceivers voice? Nay in this God shall not be able to doe so much as any ordinary man; for he can so reveal himself

self, or speak, as no man that is present, and doth not stop his ears, shall be able to doubt of his speaking.

To the second sort of Objectors I answer, That Sect. 30. the objection will lose all its seeming force, if it be remembred, that although now among us voices from Heaven are not heard, (and therefore we are not at this distance so competent Judges of the clearness or certainty that such, when they were, were not delusions, and accordingly the assent required of us of this age is but proportionable to the grounds of belief which we enjoy) yet among that people of the Jews this was very ordinary. God's Law was given to *Moses* in that manner, and God led that people by a pillar of cloud and fire, which was answerable to this: and in after-times, under the second Temple, they confess this the only way of God's revealing himself to them. And therefore in this very matter it was allowed and pleaded by some prime men of that people, that if the Spirit, or an Angel, had spoken to *Paul*, the resisting him would be a fighting against God; and hereupon, *Acts* 23. 9. they confessed, that they found no harm in him: that God had thus spoken to him, those men then thought probable, but did not avow the knowing it certainly, having no present evidence of the fact, save only the affirmation of *Paul* himself at that time. But had they had evidence of the fact by being present at it, (as they that testify the voice to Christ were eye and ear-witnesses of it) they would not then have thought reasonable to make any farther question, whether that which they call the voice of the Spirit, or an Angel, were such or no, and being such, whether the resisting what was spoken by it were the fighting against God. For the testifying therefore of the truth of such pretended facts, and indeed to leave no place for rational doubt in this matter, there is yet a farther answer, That the power of miracles, and the gifts of tongues that attended these voices and descents of the Holy Ghost from Heaven, were irrefragable testimonies and evidences of the reality of them, and could not be the immediate effects of delusions,

lusions, being such as could not be wrought by the power of the devil, nor ever were pretended the effects of his oracular responses.

Sect. 31. Many other ways of discrimination there are by which the voices of the Devil, or delusions magical, might be distinguished from divine, as that of Concordance with Predictions acknowledged to have come from God; and such was the voice that was delivered at the descent of the Spirit upon Christ, the same that was foretold by the Prophet, and by him joined with the mention of the descent of God's Spirit upon him. And to the same belongs also the completion of the so many other things in him, which had certainly been foretold of the *Messias*; which concordance with Divine truth is most diametrically contrary to delusion. And besides of the miracles which he did, most were to dispossess and cast out devils, (to restore health, as they brought diseases) who consequently look on him as (and proclaim him) their enemy: and although this may be thought to be done by them for some greater advantage (as the Devil may suffer one charm to counter-work another,) yet could they not here be thought to have used those endeavours to raise Christ into that power of destroying them, or to assist their utmost to give him an authority in the World. Indeed the whole doctrine of Christ was so directly contrary to that which had been maintained by the Oracles, that it cannot be imagined to proceed from that principle to which they pretend. And the story is approved by *Plutarch* (and the effect hath made it not improbable, that there was some truth in it) that about Christ's time a voice was heard on the Sea, that the *great God Pan was dead*, and an huge bellowing and roaring, as of infernal mourners, following it: and that this was probably the cause, acknowledgedly the forerunner of the Devil's silence, and never speaking in the Oracles any more.

Sect. 32. As for the manner of the Devil's giving his Responses in the Oracle, it is confessed by all that then lived and knew them, that they were delivered constantly by a man, who was seen when he did it, and was

was called the *vapour*, one that spake under the Oracle, out of the caverns of the earth, (by the vapour of which *Plutarch* conceived him inspired, and so turned *Enthusiast*) which is a far different thing from a voice (no man being seen) which came in a clap of thunder, with a bright shining cloud from Heaven. This may reasonably satisfy the importunity of that objection also.

And so much for the first part of the ground of our *Self. 33.* Faith in gross, the testimony on which it is built, which being an infallible word, derived and conveyed to us by the most creditable means, and which we have no temptation from Reason to doubt of, may sure be concluded a rational ground of belief.

CHAP. II.

A Digression concerning the use of Reason in deciding Controversies in Religion.

HAVING proceeded thus far for the convincing of *Self. 1.* the gainsayer, it may not be amiss to consider the Believer a while, and give him the Bounds or Limits within which Reason is obliged to contain it self in matters of Faith, and this even by the verdict of Reason it self. And I shall doe it by a brief stating of this Question,

Whether right Reason be appointed the Judge of Controversies. Whether all doubts of all sorts be to be determined by the dictates of Nature, in the Heart of every Man which hath the use of Reason. *Self. 2.*

To this I shall ground my Answer in these two Rules or Postulations. 1. That

The measure of man's natural power of knowing or *Self. 3.* judging of things is his participating of those things (in some degree) with God, in whom they are as in the Fountain. So that the man may find, and behold them in himself as truly, though not as eminently, or in the same degree, as they are in God.

For certainly, if a man denude of all experimen-
tal,

tal, acquired; revealed knowledge, of all foreign helps, left onely to himself as a man endued with Reason, should be questioned in any thing, and supposed able to express his Conceptions, he would be said to fetch out every word that he said from within him; say onely what his own heart could discern within himself; otherwise he should be supposed to answer more than he had means to come to the knowledge of; the work done would be above the proportion of the means to it; the Conclusion would have more in it than the Premisses.

From hence follows this second Rule; That

Señ. 4.

Men are naturally able to judge only of those things which by some sure connexion depend on those Attributes of God which are communicated to (and particularly by) men, and are the like (as far as the adumbration or transcript is to the Exemplar or Pattern) for kind, though not degree, in a man as in God.

Señ. 5.

Now all Controversies (*i. e.* all things subject to judgment) are reducible to two heads, Goodness or Truth; so that the Question now is, Whether Right Reason can infallibly judge what is good or bad, true or false.

And then to this I answer, First, concerning the first Head:

Señ. 6.

For a thing to be good morally (for Metaphysical Goodness is all one with Truth) depends, by sure connexion, from that eternal Justice which is primarily in God, that being the Rule, as it is the Fountain, of all moral Goodness in men, or things; every thing being good, more or less, as it more or less partakes of that Justice which is in God.

Señ. 7.

Now this being one of the Attributes of God which are called communicable, it is truly affirmed, That that Justice which is in God is the very same in substance communicated to men, though in a lower degree. And therefore it follows by the second Rule, That man, by the light of Nature and general Impressions, *i. e.* by a power of seeing whatsoever is within his Sphere, is enabled by God to judge what is just, what not, what morally good, what bad. And no man judges amiss in these things, but he that hath

hath his judgment corrupted by some prepossession, or habitual vice, or present prevailing temptation; and therefore of moral Controversies, i.e. whether a thing naturally, or in it self, be good or bad, just or not, right Reason is a Judge.

Yet this with this Caution or Limitation, that it *Sec. 8.* be not extended to those things wherein the Law of Nature hath been elevated higher by any positive Law of Christ. For as right Reason cannot judge what is lawfull in any particular Kingdom, because what Nature hath made lawfull, the Municipal Laws of that place may have forbidden and made unlawfull, (and that right Reason cannot take notice of, unless it be told so:) so in Christ's Kingdom, the Church, when he hath forbidden what Nature had left free and unforbidden, Reason (untaught by Christ) cannot say that that is unlawfull, yet generally will be found to bear that testimony to Christ, that what Christ hath superadded to the Law of Nature, right Reason will of its own accord commend as best, or most laudable and excellent in them, that doe it, though not knowing any precept for it, it will not affirm that it is necessary, so as it cannot be omitted without sin.

Then concerning the Second Head, I answer,

That for a thing to be true, i.e. to have a Being *Sec. 9.* either potential or actual, depends partly on God's Power, partly on his Will. In respect of its potential Being, it depends on his Power, in respect of its actual, on his Will.

Now God's Power, though it may in some sense *Sec. 10.* be said communicable to the Creature, because all ability in the Creature is a gleam of infinite Ability in God, yet is not this so communicated as his Justice or Goodness was said to be. For Goodness in the creature is a kind of image truly resembling the goodness in God, and that a kind of natural image, as is the face in the glass, not a voluntary one, which hath its Being from the variable Will of the Artificer. But power or ability in the Creature is not thus a natural image of God's Power, but as a reflexion of a thing which voluntarily and variously casts its beams.

Voluntarily, I say, because the dispensing of his Power, either in manner or measure, is a free act of his Will; and variously, because he doth it, first, unequally, and secondly, not so to any, but that he can (and sometimes doth) withdraw or suspend it when it is bestowed: so that I cannot say, that as that which is just in God to be done, is just to be done by the Creature, so what is possible to be done by God, is possible to be done by the Creature.

Scilicet. 11. The reason of the not communicating of God's Power to the Creature as well as his justice may be this, because it conduces not to the end of the Creature's Creation as the other did; for though God intended to make a Creature truly good and just, yet he did not truly powerfull, Power indeed being in it self not a vertue, as Justice is, nor in it self morally good or evil, and therefore not so agreeable to the condition of a Creature, but rather indeed peculiar to the Majesty of a Creator.

Scilicet. 12. From all this it follows by the said second rule, that Man is not able to fathom Potential Truths, because Power is not the same in substance in God and in the Creature, and therefore by what is in the Creature he is no way enabled to conceive what is in God, and so consequently to define of any Potential Truth, because though it may not be wrought by any thing that is in the Creature, or within his sphere of knowledge, yet it may be by God.

Scilicet. 13. All the natural Impression or light that in this behalf a rational Creature hath, is, that *two contradictories cannot be true at once*; and therefore I think all Principles that are not thought fit to be proved in any natural science, (if they be truly so) may easily be removed into this one, *A thing cannot at once be and not be*. And this natural impression rises not from any observation of the power communicated to the creature, (for then still it would hold, that though man cannot doe Contradictories at once, yet God may) but from a sight that this would be an effect of extreme impotency, more than is conceivable in any Creature, and therefore cannot be imputed to God, who is conceived

ved Omnipotent, nor consequently to Man, unless God should take away all degrees of Power quite from him, and then he should be annihilated.

Now for actual Truths already in Being, which *Sect. 14.* are works either mediately or immediately of God's Will, our Reason is no farther Judge of them than as God's Will is communicated to us by some Images or Pictures of it, either substantial and real, as when a thing done is presented to the faculty to which it is obfisible, there a real image of God's Will is im-
Sect. 15. press in me, (and by that I may judge distinctly,) or when it is revealed to me either from God, or from any other witness, of which in this matter I am convinced that he partakes of God's Veracity, i.e. would not lie to me, and this may be called an intentional image of God's will impress in me.

Thus may right Reason Judge of things in Being, either because it is so really represented to the Senses, and that is evidence; or because it is either revealed or else attested by God, which Reason knows can neither err nor deceive, and this is adherence; or because such a concurrence of Testimonies agrees to tell me so as I have no Motive or Reason to disbelieve, and this is humane Faith, (which may reasonably take place, until I either see somewhat, or receive somewhat by an higher Testimony revealed to the contrary) which also is weaker or stronger, according to the importance of the matter, authority of the Testifiers, my particular danger, if I be deceived in it, &c.

Hence the Conclusion is, That

Right Reason is able to judge of all merely Moral Objects, whether any thing be good or bad morally; of Natural Objects in matter of Fact, whether such a thing be done or no, by the help of the means specified, and by Discourse, and Analogy from things that we see are done, to judge that such another thing is possible. But of supernatural Truths, such things as it never discerned in Nature, either in the kind or the like, it cannot judge any farther than this: Either first, that though we cannot do it, yet for ought we know it is possible (may it hath a Being)

with God; or secondly, that God hath affirmed it so, therefore I am sure it is; or thirdly, what comes to me from Authority, that I have no reason to suspect, but, on the contrary, concurrence of all Reasons to be persuaded by it; nay, there are some inward Characters in the thing it self, that make me cast off all jealousie or doubt of such affirmations, and therefore I believe it is so. But generally, and in these, it is no way Judge of these last kind of Controversies.

Sec. 17. And therefore though God, in moral Actions, even in himself, submits and appeals to man's reason, *Isa. 5. 3. Ezek. 18. 25.* yet in these latter he derides all those that go about to judge of them by Reason, *1 Cor. 1. 20.* And agreeably Saint Paul in his Preaching the Gospel, for the proving the Truth of Christianity, was saine, saith * *Origen*, to use a peculiar way of Demonstration, first, by comparing of Prophecies in the old Testament concerning Christ; secondly, by Miracles: but in Practical matters he appeals to that which was written in every ones Heart, *Rom. 2. 15.*

* ἐν ἰστορίᾳ
παρὰ τὸν
κύριον διαλέκ-
τικῶς ἐκάλει-
κεν. *Cont.*
Cels. p. 4.

Sec. 18. To this purpose hath *Eulogius* an Oration against those who think to be able to comprehend the true Theology of Christians (i.e. Christians Discourses concerning the Persons of the Deity) † by the wit or Reason of Man, and *Photius* hath approved of that discourse of his that he doth || Talk of God piously and devoutly, and set Christian Divinity a pitch beyond humane wisdom, * *superiour to all other. † artificial method, or rules of Ar.*

† ταῖς ἀν-
θρωπίναις
ἐπιστάταις,
p. 862.
|| θεολογικῶς
ἀσκητικῶς.
* ἐν ἀπορίᾳ
πάντων τῶν
καυχουσιν.

† Vid. *Iust. Mart. p. 5, & 6. A. & 8. C. & 9. A.* So *Iust. Mart. p. 375. A.* and for the πῶς τῶν, p. 379. So for the ἕνωσις of the union of Christ's natures, 382. B. 386. B. 387. D. 388. A.

Sec. 19. In summe, it is observable in the writing of the Scripture, that generally in defining these last sorts of Truths, God's Authority is set down as the only proof of what is said, without using any other way of arguing, or secular demonstration. All that is indulged to Mens Reason being onely this; First, to consider whether it be not very equal and reasonable to believe God without any other motive or topic

of proof, even in those things which are above or
below right Reason, nay, against the proposals of
corrupt; and secondly, to search (by what helps so-
ever a reasonable man's prudence and diligence can
suggest, or furnish him with) which is that word of
God which contains these Revelations, which Rea-
son tells them they must believe without farther
reasoning.

But not to suffer my self to believe any thing Sect. 20.
(though revealed by the Scriptures) but what Reason
otherwise would lead me to, is the same that
Celsus persuaded the Heathens (of his side) to against
Christ, to follow * Reason and the rational guide in
all the Doctrines we receive, all error and deceit
being, saith he, brought into the world by Faith;
and that they that believed any thing without Reason
for it, are like them that delight in Juglers, &c.
and therefore he laughs at all those who requiring
not Reason for what they believe, use this phrase,
† Do not examine but believe, thy Faith shall save thee, as
men that are displeased with wisdom, and in love
with folly. To all which Origen, as acute a Reasoner
as any, opposes nothing but the Evidence of
Prophecies, and the Word of God for this Rule of
Faith. Which if it be not simply believed without
any Philosophical rational enquiry concerning the
things affirmed in it, many will of necessity still wal-
low in Infidelity after all that God hath done for
the rescuing them out of it, and only a few find
that by rational search which before they believed
by simple Faith.

[illegible]

C H A P. III.

Of the power of the Affections and Interests in matter of Faith.

Señ. 1.

THE belief of Christianity being in the first Chapter supposed to be thus sufficiently recommended to the Understanding, which is a well-natur'd faculty, and very ready to hear Reason when it is offered to it: there is but one Obstruction possible, and that is from mens Affections or Interests, and that by two ways of proceeding; first, mediately; secondly, immediately.

Señ. 2.

First, they work mediately by the Will, and have sometimes that unhappy influence upon that, as by their importunity to persuade it to interpose before the full Representation or Proposal of the object, and so to hinder the free access of the Argument to the understanding.

Señ. 3.

Thus we see it often in prejudicate and passionate men, who are impatient of hearing or considering any thing that may dispossess them. And thus we see it sometimes in those of a better temper, who yet being unwilling to lose any Advantages which they can make use of to maintain their present persuasions, are so intent upon their own part of the dispute, that they do not receive the opposite Arguments with that equal Justice of improving them to the height with which they are offered, or to which, if it had happened that they had undertaken the maintenance of the other part, they could have heightned them. This latter, being not an effect of so great a distemper, is not so discernible (to our selves especially) as the other, but yet is a fault, and that of ill consequence, and a deviation from the rules of distributive Justice, which would allow as much of our Attention or Diligence to the improving of the Arguments of the one part as of the other, and express as impartial a kindness to the Neighbour as to my self. And in all this the Will is culpable for being thus (more or less) instrumental to the Affections. And so it is Negatively also, whensoever we

do not use that industry of search as our condition permits, and the importance of the matter requires of us.

But then, secondly, The affections and interests do themselves immediately, sometimes, perform their own business, they cloud and darken the understanding, and make it less capable and receptive of such Representations as are made to it.

Self. 4.

This made Aristotle to affirm, That Pleasures are in some men * corruptive of Principles, i. e. that those common dictates of nature, &c. which are by all unbiassed men naturally consented to as true, and unquestioned, do yet to voluptuous men (and the same holds in matter of fear and interest, and the other passions, and ill habits also) become matter of dispute, whether they be true or not: not because in Reason any thing can there be offered fit to infuse scruples into a rational man, or to combat with the far greater potency of Reason on the other side, which denominated them Principles; but because these rational dictates having somewhat in them which is contrary to, and unreconcilable with, passions and sensitive pleasures, those consequently that have indulged to them, and espoused them, as the most desirable things, do, for the enjoying of them, undervalue and despise the rational Arguments, which would cost them so dear (even the parting with their lusts) if they continued in that reputation which is due to them.

Self. 5.

* corruptive of Principles

Hence is it that the more prudent of Heathen Philosophers have proposed it as the best Preparative to the studying and search of Truth, to have mens Affections and Appetites well regulated first (though not by reading or studying the Books and Science of Morals or Ethics, yet) by * Assuetude and virtuous Customs, by inartificial Precepts and sober Education, &c. moderating and tempering their passions, and bringing them to live Orthodoxly, * lest having their Reason disturbed by Passions, they be not able to pass an exact judgment of things. And with-

Self. 6.

* Assuetude and virtuous Customs
Simplic. in Categ. Arist.

* Iva id modum uti. Anonym. Schol. in Categ.
* Iva id modum uti. Id.

[illegible]

မိမိတို့၏ ဝိသုဒ္ဓါဝေဒနာနှင့် တူ၍ မြန်မာနိုင်ငံရှိ အခြားအရပ်များတွင်လည်း ရှိနေပါသည်။

out this, say they, it is as impossible for a man to behold and judge aright of Truths (such Truths as have any thing any way contrary to Passions) * as for a man with sore eyes to behold illustrious splendid Objects, without being annoyed or cured of their distemper.

Sept. 7.

Accordingly it hath been observed in the first Ages of the Church, that luxurious and intemperate men were of all others most hardly brought to believe the Christian Doctrine of the Resurrection of the Body and Immortality of the Soul, because their carnal joys being so material and gross, and contrary to what Christ hath taught of an Eternal Life, and of Spiritual Bodies, and Bliss, their being so deeply engaged and immerst in the former, fortified them pertinaciously against all impression from the latter, and enabled them to hold out finally against the Belief of those Christian Truths which others of more ruly tempers, upon equal Reasons, and the same Representation, did most readily embrace and assent to.

Sec. 8.

And it is worth our present consideration and enquiry, whether they which are now most willing to entertain doubts of the truth of Christianity, are either more sharp discerners of truth than all others that are not (or than themselves, before they) arrived to this pitch of *Stanchness* and *Scepticism*; or again, whether they have seriously spent any considerable time in reviewing their Principles, and doing so, have sprang any special new Arguments which they had not considered before, and those of such weight with them, that they will contentedly expose themselves to all the torments of Hell (the sure reward of an Atheistical Antichristian life) upon the bare probability of those their Arguments, (which cannot be rationally done by them, unless their pretensions against Christian Religion exceed ours for it in strength of Credibility, as far as an eternal Hell exceeds those short sufferings of this life to which Christianity betrays us, or as an eternal state of spiritual

ritual bliss in Heaven doth surpass the transitory, unsatisfactory, short pleasures of sin in this life;) or whether it be not really their freer indulgence to some Liberties which Christianity admits not of, (and that more against light, and against the importunity of God's Judgments, than before) or perhaps some change of affairs abroad, which hath made the practice of Christianity a more inconvenient, costly thing, than it was wont to be; most men being willing to have the Advantages of Religion, as long as there be but few, and supportable; encumbrances that attend it, and after changing their opinion of it, when they have run any hazards by it.

Which truly is so far from being new or strange, *Señ. 9.* that it was a part of the Character that our Christ set upon himself and his Doctrine, both in that Parable of the *Seed that fell upon stony ground*, which is supposed to be scorched at the rising of the Sun upon it, and by that close of his answer to *John's Disciples*, *Blessed is he that is not scandalized at me*, foretelling them that the most eminent and considerable danger to Christian Religion is, That they which in prosperous times are forward Professors of it, will, when their Religion begins to offer them smart, fairly forsake and fall off from it.

Thus much hath been premised to this second *Señ. 10.* Head of Arguments, on purpose to shew the influence that matter of advantage may have on belief, and that on either side, not onely where mens interests do chance to thwart their persuasions, but also, and as discernibly, when they appear on their sides, to assist and confirm them.

For so certainly did the sweetness and well-tasted- *Señ. 11.* ness of the *Manna* work as effectually on the Faith of some Jews, make them as willing to adhere to God and *Moses*, in opposition to returning to *Egypt*, as the new miraculous manner of the coming of that down upon them; and the *Milk* and *Honey of Canaan* were very good Motives, and Allestives, and Engagements to the Faith and Obedience of others: And so in like manner the carnality of the Paradise that *Ma-homet* promised to his Disciples hath much advanced the

the credit, and facilitated the belief, and disguised the grossness and absurdities of the *Allegory*.

Self. 12.

And because Advantages are not to be disliked because they are such, but because they pretend and are mistaken to be such when they are not, and by so doing do rob us of those that are truly so, or that are infinitely weightier and more considerable; and because that which is really the most advantageous is always most rational, most prudent for man to chuse and pursue and aspire to; therefore it is that to the former Argument of the reasonableness of the ground or testimony on which we believe Christian Religion to be true, I now proceed to the advantages that those that embrace it shall reap by it, both because most mens Objections against Christianity are founded in an opinion that it is not an advantageous Profession, and would have no other quarrel to it if they were satisfied that it were, and also because though advantageousness no way contributes to the making or proving a thing to be true or false, yet it doth to the making it more or less worth believing or embracing, (for every slight truth is not such) and so more or less fit to be set up in our hearts as our Religion.

Self. 13.

For that by Religion every man entertains hopes of acquiring somewhat of benefit to himself, and would not chuse to enter into those bands if he did not promise himself some advantage by it, is a *Maxime* which I shall not think fit to prove or confirm in this place.

CHAR

CHAP. IV.

of the Advantages of Christian Religion in the gross.

THERE is nothing therefore after the testifying of the truth so proper for this present disquisition, as the consideration of the Advantages of Christian Religion, and those advanced above all other imaginable Advantages of any other Religion, as much as the credibility of Christian Religion is above the credibility of any other that pretends against it. Sect. 1.

This I am by my promised Method obliged to consider here onely as true in the gross. And that will be done by this one consideration, which hath been enlarged on * in other Papers, That the Precepts of Christ, especially his superadditions to the former Laws of Moses and of Nature, are, beyond all the contrary Vices, or the lower degrees of the same Vertues, perfectly agreeable to Humane Reason; cultivated, and improved, and heightened by Philosophy; so that that shall confess those things to be still most commendable and most excellent which Christ hath thought fit to command his Followers. This might be demonstrated through all particulars: but I shall more strictly restrain myself to the Advantages of a Christian Life, by considering it first in order to outward, and secondly, to inward advantages. Sect. 2.

* Second Sermon on Mat. 11. 30.

The outward advantages are again more publick, or more private. Of the publick there is none sure more valuable and more fundamental to all other than that of Peace; and that is so immediately and inseparably annext to the Christian Doctrine, that would men think fit to be guided by that Rule; were but Christ's Precepts constantly practised, there would be no occasion of distemper or disturbance through the world, either between Christian Potentates among themselves, or betwixt any Christian Prince and the Subjects of his own Kingdom. Sect. 3.

First,

Sect. 4.

First, In what state or condition soever a man is placed in any Nation, be he King or Subject, this commands him most strictly therein to abide with God; every man to content himself with his present portion, whether it be of Sovereignty, or of inferiour estate under subjection. Then secondly, wheresoever the Supremacy of power is placed by the Laws of any Kingdom, there Christ requires subjection and non-resistance in all Subjects; and both by himself, and in the Writings of his Disciples, repeateth and impresseth that far more earnestly on the Subject, than he doth the duty of Protection on the Supreme; and where they † conjoin them both, there they begin constantly with that of Subjection in the inferiour, as being of more universal concernment to the Peace and Preservation of the whole, and as that which earns the Superiours performing of his duty, as a due reward to their Obedience. Thirdly, Christ prohibits self-love, thinking highly of ones self, all covetousness, ambition, animosities, revenge, doing or returning of injuries, whisperings, backbitings, distrusts and jealousies, all scrupulous preventions of remote possible dangers: and Fourthly, he commands doing as we would be done to, blessing of enemies, contempt of the world, not valuing any thing which is most tempting in it, and, above all things, pursuing of peace with all men, (in the greatest extent imaginable) as much as in them lies, and wherever it is possible even over the whole world. And Fifthly, the Precepts delivered by Christ, (plain and intelligible to all) as they are a Standard by which every man is to measure his own actions, so are they also to examine others, and consequently they will fortifie against Seducers and lye Disturbers of a peoples Peace, if according to Christ's direction, we try them by their fruits, and reject and stop our Ears against all those whose Doctrines bring not exact Concordance to Christian practice along with them. And where these Precepts are put in practice, what possible inlet is there left for disturbance or sedition to enter?

After

* Mat. 22. 21.

Acts 23. 5.

Rom. 13.

1 Pet. 2. 13,

18.

† Eph. 5. 22,

25. & 6. 1, 4,

5, 9.

1 Pet. 3. 1, 7.

After Peace, plenty is the most desirable publick *Sett. 5.*
 good, and that is hardly separable from the former;
 but, beside the Contributions which all the fomen-
 ters of Peace have made toward Plenty also, Chri-
 stian Religion hath peculiar ways of ascertaining any
 people of that, if its Laws be embraced and practi-
 sed. For, first, Christ commands labour, and indus-
 try, and diligence, banishes the idle, as a * *disorderly* ** in d. x. v. 20*
walker, disbands him as soon as he appears to be such. *de m. d. i. v.*
 Secondly, he makes the rich man his Almoner or *Thof. 3. 6.*
 Steward to distribute to every man's wants as he is
 able: and as he blesses his liberality, and renders it
 the most probable course to make him rich; so he
 convinces him, that gathering and hoarding up
 wealth is the meanest, and, withall, the most disad-
 vantageous folly, and that the onely real Commodi-
 ty in riches is the Joy and Happiness of relieving
 others, and the enhancing of their future Reward by
 so doing. Thirdly, he forbids rapines, defraudings,
 gaining to our selves by any other man's losses: And
 fourthly, by putting the wealth of the world in a
 Chancel, to descend from Superiours to Inferiours,
 from him that hath to him that hath not, from the
 part that is filled to that other that is empried, he
 makes a certain provision for every part of the body.
 And beyond all this, fifthly, he hath taught men that
 all the good of Plenty is to be enjoyed in a Compe-
 tence or a Sufficiency, (and that there is onely more
 trouble, and more charge, and more fears, and more
 temptations annexed to any greater abundance.)
 And, sixthly, he hath given all his faithfull Servants
 assurance, that he that hath the disposing of all, and
 knows what they have need of, will never so desti-
 tute them that they shall want these necessary things.
 And when Plenty is thus interpreted, and these Pro-
 visions made for it, there will be little possibility
 that any people that live according to these Rules
 shall fail of that certain benefit of them.

Then for the private outward advantages to eve- *Sett. 6.*
 ry Christian liver, they will be as discernible also.
 And these are of two sorts, First, those that have an
 universal influence on the comfortableness and cheer-
 fulness

fulness of the whole life, without which neither health nor wealth, nor any particular advantage will have any taste or relish in them. Secondly, those particulars of health, &c. Of the first sort, I shall be confident to prefer the observance of one Christian Precept, attending to a man's particular Calling, which as it is the strict duty of every Christian, of what rank or quality soever, so is it that which sweetens the whole life to him that lives orderly according to that Rule. It is certain that Assuetude and custome hath a moral efficacy in it to make every thing pleasant that is accustomed, (were it not upon that score, it is not imaginable that some sins to some men, which have natural aversions to them, should ever be taught to go down so smoothly.) By this means business and bodily labour it self, which at the distance seems most uneasy, to those that have been brought up in it, proves most pleasant and delightful. To such an one idleness and want of employment is really the most uneasy affliction of his life.

Sect. 7.

And for him that is not brought up to either of these, yet we see by Experience, and are able to give the Reason of it, from the active temper both of the body and mind of man, that there is no such constant torment as the not knowing what to doe with his time, the having his hours lie upon his hands; for the removing of which most of the vain or sinfull mixtures of our lives are sought out as cures or divertisements, and having no real pleasantness in them, do yet imitate some, by ridding us of the contrary uneasiness, the burthen of that idle time, which is made more supportable by such varieties. Thus hath that uncharitable and very mean quality of censuring and backbiting and deriding of others become so frequent and fashionable in the world, (so inseparable from all our Conversations, the onely modern good Company, as it is called) onely because many persons have no other employment for their time but that of talking; and of that sort this is the most obvious to those who have neither zeal enough to their own good, nor so much of friend-
ship

ship to those with whom they converse, as to make the faults of one another (in order to the reforming or fortifying one another) the subject of their discourse. To this and all other sins and vanities of this nature, this duty of attending the Calling is a certain Antidote or Cure: The advantages of which cannot be more eminently exemplified than among those men who by mistake are conceived to have no Obligation of Calling upon them, I mean those of the Nobility and Gentry in a Kingdom. I shall enlarge on this Instance a little.

The calling of those that are not born to Estates *Sec. 8.* or Possessions, is generally acknowledged to be somewhat of Labour or Industry for the acquiring of wealth, and to them may reasonably be confined that part of *Adam's Curse* (which is yet sweetened to Christians by Christ) that *in the sweat of their brows they shall eat their bread.* But then those that have ample possessions left them, sufficient for themselves and family, (and much more) and besides, a perpetuity of that to their families for ever, are certainly under no such obligation to labour, to encrease so fair an heap, or to spend that pretious time and sweat and industry on the bringing more water into the Ocean, or indeed more weight unto that burthen of wealth which lies already an incumbrance (more commonly than a real advantage) on their shoulders. Their Calling therefore, without question, consists in the scattering, not encreasing, in the discreet, charitable distribution of that yearly revenue which is committed to their stewarding, i. e. in the using that wealth (to the richest advantages they are able) to the service of God. Such is the spending their time as Citizens not of one City, but of the World, enquiring what is the duty of Mankind, and how they may serve God cheerfully in those precepts of Christ which are of the greatest perfection, observing the wonderfull things of God's Law, and the Harmony which those notes of discord make, which to the unskillfull or untunable ear are so harsh. This and much more in reference to God: and then in order to men, the well ordering of that part of the Commonwealth wherein they are employed, the

the relieving of those that want, the attracting inferiours by Exhortation, Admonition, Correction, (but especially by exemplary acts of all piety) to the practice of Christianity, and, as much as in them lies, bringing vertue into countenance and reputation, into fashion and credit in the world.

Señ. 9.

That wealth and eminency of place are very proper instruments toward this end, will not be needfull to be demonstrated here; all that is seasonable will be, to consider what a Treasure of Joy and Sweetness would come in to every such person in a Kingdom by a constant chearfull attendance on the severals of this calling, every one of them infinitely more proportionable to the appetites of a generous ingenuous mind than any thing else which his ambition could suggest to him, nothing vulgar or mean in it: and (beside all the particular delights in every act of each) the great transcendent comfort of having satisfied Conscience, the not having lived an unprofitable burthen of the Earth, the having in some measure performed the task for which he came into the world, would be to him that comes to reap them unspeakable ravillments, though at the distance, perhaps the sensual designer discerns not such excellencies in them.

Señ. 10.

Next are the severall particular external advantages as they are the desired portion of every individual man, which (beyond all other prudential methods imaginable) Obedience to Christ's precepts provides for us. Of this sort, first, the health of the Body (the foundation of all other outward comforts) cannot better be preserved from diseases, than by strict rules of constant temperance and sobriety, and of fasting and abstinence sometimes, of continence or conjugal chastity, of active and industrious pursuit of the business of the Calling; nor can it better be secured from wounds and maims, and violent deaths, than by mildness, and quietness, and sobriety, and bearing of injuries, all which are the special charges of Christian Religion.

Señ. 11.

The very same practices, beside these proprieties of advantage to the health and ease, and strength of the body, have in them a far greater delight and pleasure and

and gratefulness to the senses than any of the unchristian contraries. No pleasure in eating and drinking like that in the temperate feeding on the plainest, wholesomest diet, and so in the rest.

For Reputation, another special outward advantage, it is clear, that besides that Christian Religion teaches every man to *think better of others than himself*, forbids judging and reproaching and backbiting, and so most certainly preserves that Jewel entire to every man; the practice of Christian Vertues commands esteem and value even from those which least exercise them themselves. The proud man cannot choose but reverence the meek, the debaucht man the temperate, the greatest self-seeker him that most devalues himself of all his self-interests. There are not three things in the World which so certainly bring a good reputation along with them, as Clarity, and Humility, and Constancy; and these three are the prime commands of Christian Religion.

After the outward, I proceed to the inward advantages, the advantages of the Soul, and those either of this life at the present, or in order to another life.

The Christian Precepts tend evidently to the bettering of the Soul in this life. First, by purging it. The Heathen Philosophers, *Porphyrus* and divers others, especially the Pythagoreans, were much concerned in the pollutions of the Soul which they discerned, and beyond all things in the World desired and endeavoured the purging them out, sought to Magick and Sorcery to that end, but terribly mistook in that way to it. Our Christ hath done this, by the Grace and Doctrine of Repentance; as far as is necessary for an inferiour State; and so is foretold by the old Prophets under the style of *[the deliverance of all Nations]* and *[the expectation of the Gentiles]*, as he that brought with him, in his precepts and in his graces, a full satisfaction to all the gaspings and thirstings of the most rational and earnest appetites about us.

Secondly, by cultivating it with all usefull knowledge and true wisdom. For such, by the Oracle's own confession, is Practical Knowledge; and of that kind

kind all the Philosophers that ever were never ascended to so high pitches as Christ's one Sermon in the Mount hath done.

Self. 16.

Thirdly, by satisfying it, allowing it here those enjoyments which of all others a rational Soul is pleased with. 1. The pleasures of friendship, of profitable conversation, admonishing and instructing one another. 2. The pleasure and special ravishment of relieving and refreshing those that want, of making a poor man happy. 3. The Pleasure of contentment, and desiring nothing but what we enjoy. 4. The pleasure of victories, in resisting and overcoming temptations of all sorts, but especially of *overcoming evil with good*. And whenever there is any unpleasant mixture, then, 5. the pleasure of a difficult obedience, thereby to approve our love and zeal to him who hath given himself for us.

Self. 17.

And fourthly, by daily rewarding of it: 1. By the comforts and joyous reflexions of a good Conscience (as that is set off by the contrary Hell and torments of a bad.) 2. By the several eases that the several Christian virtues give men here: the ease of patience, contrary to the uneasiness of rage; the ease of contempt of the world, contrary to the perpetual drudgery and toils of the worldling; the ease of the continent man, contrary to the flames and disquiets of the libidinous. 3. By the present experience of God's loving-kindness here, in answering of those Prayers which are usefull for us, in denying those which would be hurtfull, in restraining us sometimes, in exciting us at other times, in speaking peace to our Souls, &c. 4. By conversing with God by meditation, by thanksgiving, singing Hosannas and Hallelujahs to him, the most joyous employment in the world. Nay, by a perpetual cheerfulness, *rejoycing always*, which, as it would be another man's reward, so is it the duty of a Christian. 5. By the expectations of a reward in another life, which, though future, is yet by the benefit of two Christian virtues, Faith and Hope, forestalled, and anticipated, and made present to us. And all these, if there were not infinitely more, were sure advantages enough.

nough to entertain a short life of fifty or threescore years, and secure it from being wearisome to a Christian, or from needing those sinful, shameful, unworthy diversions that all other sorts of men, on purpose that their time may not lie upon their hands, are fain to seek out unto themselves.

Lastly, the Advantages which a Christian reaps by Christ are in order to another life. And those I shall best represent to you by shewing these two things.

Seet. 18.

1. The Valuableness of the Reward promised by Christ; and aspired to by Christians, infinitely above all other rewards that any other Religion pretends to bestow upon men. 2. The Attainableness of that Reward, and the blame that will light on none but our selves, (so that we shall be bound to acknowledge our selves most stupidly wretched and irrational) if we do not attain to it.

For the former, the Valuableness of the Christian's future reward, infinitely above the wages of any other Religion, that will appear, 1. by the Immateriality, and 2. by the Eternity of it. Both those it is defined to be by Christ, and by being so, is concluded to be an eternal, infinitely blissful state. And that Christ said true in that, need not again be proved, God himself having been proved to bear him witness, that all that he said is true. The Immateriality of this reward demonstrates it agreeable and proportioned to the nobler part of us, the upper or rational Soul; all other grosser pleasures, the *Mahumetians* enjoying of Women, and the *Jews* long life in a *Canaan*, being gratifications to the viler parts of us, our senses or bodies, and to those too in their vilest state, as they are natural, not as they shall be spiritual and equal to Angelical bodies.

Seet. 19.

Having said this, I need not add the shamfulness and emptiness and unsatisfactoriness of all bodily pleasures, proceeding partly from the covetous ingrateful condition of that basest part of us, as the *Heathens* have styled the body, partly from the great meanness and poorness and baseness of all bodily contents, (so unworthy to be the ambitious, or any thing but the servants and attendants, of the rea-

Seet. 20.

sonable Soul) and the instant fatieties and irksomnesses, that they always are attended with, such as nothing could make any mere man place any considerable value upon them, were not he either cheated into it at the distance by the false glosses that other men put on them, and by seeing what hazards are willingly run in pursuit of them; or were he not early engaged in an habitual indulgence to them, which makes that difficult to part with which he hath enjoyed so long, and consequently which imitates some pleasure, (and is mistaken for it) by the contrary painfulness of giving it over.

Self. 21.

Whereas on the other side, the immaterial, spiritual, more sublime satisfactions to the pure undefinable Spirit, the rational immortal Soul within us, as they cannot be liable to those basenesses and emptinesses, so neither are they in danger of those fatieties; and by satisfying and blessing that part of us which is infinitely most excellent in our natures, must of themselves necessarily be concluded most superlatively excellent, and deserve, as such, to be infinitely preferred and most valued by us.

Self. 22.

Having said this one thing of the Immateriality of the Christian's future reward, and agreeableness to that part about us which alone is worth providing for (the happiness of the other inferior parts being consequent to and included in this, and a provision withall being (by the wisdom of our God) made for them, that they shall no longer desire or want those enjoyments, which is perfectly the same, if not with some advantage better than if they had them) it is not possible any farther improvement or accession should be made to this reward, but only by the perpetuating of it.

Self. 23.

And that is that other part of Christ's Promise, That the bliss which he thus bestows shall in respect of its own plenitude never be exhausted or diminished, nor again, through the Repentance of the Donour or the envy of any other, ever be withdrawn or forced from us.

Self. 24.

And this is a great Enhancement and Evidence of the Rationalness of our Religion, how severe soever
Christ's

Christ's Commands or how rigid his Exactions are supposed to be, or what sharpness soever we here are forced or permitted to endure in approving our Obedience to him. If there be any Difficulty in the Obedience, or Ungratefulness in the sufferings of a Christian's life, yet the abundant recompence of the present advantages, and, after those, of the Soul-ravishing unspeakable bliss (infinitely above the weight of the hardest or roughest part of Christ's task of Performances, and above the proportion of the sourest portion that any pious man tastes in the Afflictions of this life) were they supposed to be of the same equal duration, would make our Hopes and Patience and Perseverance perfectly rational, according to the balances with which indifferent men weigh, or Husbandmen labour, or Merchants traffick here on Earth.

But when to every minute of a pleasant not painful Obedience, to every mite of Pressure (which God that sends gives strength also to bear cheerfully, makes matter not of Patience, but Victory and Rejoicing to us) there is most immutably ascertain'd to us by Christ an *eternal* [ETERNAL] *weight of glory*, how impossible is it that those few four drops of so short transitory Obedience and Patience should not be drowned and lost in that vast Ocean, where into within a while they shall be really, and at the instant, by Faith and Hope, they are (in effect and by Equivalence) poured out? Sect. 25.

If there be any thing now left disputable in this matter, it must be, whether it will not be justly deemed irrational that God should so over-heap his measure, so over-proportion his wages to us, reward that so gloriously, which, if there were never a Heaven hereafter, were at the present reward sufficient to it self, and infinitely preferable before the condition of any other man's life. But the advantage of that being on our side, we shall have little reason to dispute or complain of it. Sect. 26.

The onely thing imaginable to be replied will be, Sect. 27.
that Christ's inflictions are as immaterial and as eternal as his rewards; and the reason not presently

* Praet. Cat.
l. 5. Sect. 4.
p. 352

discernible, why our short, empty, nauseated pleasures, the sins of a short life, and the joys of those sins far shorter than the shortest life, should be punished so sadly and so eternally. This scruple of the Atheist hath been searched to the bottom and answered * in other Papers; and the brief of it is this, That the choice being referred to us to take of the two which we best like, *Eternal death* set before us on the one hand, to make *Eternal Life* the more infinitely reasonable for us to chuse on the other hand, and the eternal Hell (whenever we fall into it) being perfectly our own Act, neither forced on us by any absolute decree of God's, nor irresistible temptation of the Devil, nor our own flesh, but as truly our wish and choice and made purchase, nay, much more truly and properly than eternal Heaven is (when our Obedience is first so wrought by God's Grace, and yet after that so abundantly rewarded by the Donour,) it is certain that if there be any thing irrational, it is in us unkind and perverse Creatures, (so obstinate to chuse what God so passionately warns us to take heed of, so wilfull to die, when God swears he wills not our death) and not in him, that hath done all that is imaginable to be done to reasonable Creatures (here in their way or course) to the rescuing and saving of us.

Sect. 28.

And so this hath by the way demonstrated also the Attainableness of that reward, and the no-kind of fault of God's (he hath sent his Prophets, his Son, his Spirit, his Ministers, his Mercies, his Judgments, all sorts, and new Methods of working Deliverances and Salvations for us, and all slaughtered and crucified and grieved and abused by us) but all merely of our selves, if through our irrational prides or sloths we do not attain to it. I shall not need therefore farther to enlarge on that, especially having * elsewhere abundantly demonstrated the truth of it.

* Praet. Cat.
l. 5. Sect. 1. 1.
p. 6.

CHAP. V.

*The Exceptions against some particulars in Christian Religion;
and, 1. God's Dispositions of Providence.*

IT now remains that I proceed from the gross to *sect. 1.*
the retail, from the general to the particular
view and consideration of those particular Bran-
ches of Christian Religion which seem to men at
this time to be least supported with Reason. And
they will be of two sorts, either concerning God's
Providence, or concerning God's Commands now
under the Gospel. The first concerns his Wise-
dom in dispensing the things of the world among
men, the second his Choice of Duties wherein to
exercise us.

For the first of these, it will briefly be redu- *sect. 2.*
ced to this question, whether it can be deemed ra-
tional that Injustice should prosper, and Patience
never be relieved or rewarded in this life; as it is
every where taught to be the Method of God, and
is most eminently exemplified on Christ himself in
his own person in the Gospel.

Where first, if the Question were, Whether In- *sect. 3.*
justice could be really favoured by God, or by him
so approved and encouraged, as to be thought wor-
thy of any the least reward, though but of a Cup
of cold Water, by him; or (as consentaneous
to that) Whether Injustice by going unpunished
here, and by being triumphant in this World,
might be thence concluded to be an act either of
Sanctity or of Innocence; owned and commended
and justified by God by its thus prospering; I
should then, I confess, acknowledge this to be ir-
rational, and not plead or undertake to be the ad-
vocate of that Religion which should teach one such
Doctrine as this.

For this were to make a God (who by being such *sect. 4.*
is supposed to be of an immutable Will and Justice)

to become inconstant and contradictory to himself, to forbid oppression, as contrary to his Will, and yet without making any change in the matter (without withdrawing what he hath given to one, and disposing it to another, as in the case of the Egyptians Jewels and the Canaanites land) to reward it as agreeable to his Will; to pronounce that no covetous person, without Repentance, shall inherit the Kingdom of Heaven, and yet to give the covetous, beside an infallible title to the Kingdom of God, continued to him as a special Saint of his, the addition of all the blessings of this life. In a word, this were the same irrational thing as to affirm that Thief which prospered in his assault and actually robbed the Traveler, and perhaps killed him too, to be by that means turned honest man, and that nothing but miscarrying in his attempt could denominate or demonstrate him a thief; that no sin were any longer a sin if it were once acted, no oppression any longer oppression if it were permitted to come to its fullness; that every the foulest violence, as soon as it were come to the height, bearing down all the reluctances of Divine and Humane Laws and force, did then presently cease to be violence, and by being the lowest fiend in Hell commence *ipse facto* the most rewardable Saint. And therefore the onely Religion that hath been known in the World to maintain and countenance this, that of the Turk or Mahometan, I profess to believe absolutely irrational.

Sec. 5.

But for Christianity, that is so distinctly contrary to this, that the great fundamental History upon which all our Religion at once is built, is the most lively example and doctrine of the contrary. For when Christ himself was delivered up into the power of wicked men, and by them arraigned and reviled and crucified, not onely the Disciples which were his constant attendants, but his Army of Myriads of Angels that were always at his command, doing nothing toward his release, when this consultation of the *Sanhedrin* became successfull and obtained the desired event against him (the highest and most prosperous oppression of the greatest innocence

and

and vertue) then, though there were more circumstances which might affix this on God his Father, and seem to draw him into partaking in it, than we find recorded of any or all other sinfull actions (as that God's Hand and Counsel did fore-determine this to be done; that God foretold it by all his Prophets, and from the certainty that they could not lie, doth, when it is done, conclude that Christ *ought thus to suffer*; that they that did it, even the chief Rulers of them, had the excuse of some ignorance, untill God's raising him from the dead dispelled this mist from before their eyes; that what God had thus foretold and predetermined, viz. that Christ *should suffer*, he *had thus fulfilled*, Acts 3. 18. that he that suffered, voluntarily *laid down his life*, and by a speedy taking it up again was freed from the saddest part of death, the remaining under the power of it, nay, was in the issue so far from being the worse for suffering, that besides the glorious advantages that came to his Disciples and children by it, he himself was in that humane nature of his highly rewarded and exalted for this his suffering; though, I say, all these circumstances concurred to make the injury less, the crime more excusable, and altogether more fit and more honourable to be charged upon God, and so to turn it from the crime of murder to the vertue of obedience to God's will and charity and benefaction to mankind, and even to him that suffered) yet this one act of the Jews, their doing against the expresse Command and will of God, that thing which yet was by God *determined to be done*, their crucifying an innocent person, that desired nothing but their amendment, their committing that act which by God was forbidden under the Commandment of Murder, is thought fit by that God whom the Christians worship to be punished most prodigiously and exemplarily, that ever any sin of the deepest dye and the most mischievous effects was ever punished, even with the utter desolation of the whole Nation, and all the prodigies that have been read of, the greatest pomp of aggravating circumstances, the calling Heaven and Earth together, to make the execution of these crucifiers

Act. 3. 17.

• *περὶ τῆς
ἡμετέρας*

3. 52

cifiers the more solemn and remarkable. So far is Christianity from owning any such irrational doctrine as this.

Self. 6.

But this being thus disclaimed, and the Doctrine which is acknowledged to be Christian being cleared to be only this, that in God's dispensations and Providence, and governing of the world under the Gospel, it is not unusual for injustice to prosper, and patience and innocence never to be relieved or rewarded in this life; this I shall now assume on me to clear to be perfectly reasonable; and it shall be by thus taking it asunder.

Self. 7.

First, That wicked men should be permitted to be wicked, when all fair reasonable means have successfully been used to bring them to repentance, to restrain them from waxing worse and worse; that they that will not mend by all the probablest and most effectual means, should at last be left to themselves, and become incorrigible; that God should not proceed from persuasion to violence, and force them to be good (contrary to the nature of man in this his state of proficiency, who was created with a will or freedom of doing evil if he pleased, and contrary to the nature of free and rewardable goodness, which if compelled ceaseth to be such) who will not be restrained from evil without force. This will never be deemed rational in God, who hath another Tribunal to arraign and punish those who will not submit to Exhortation and Discipline here. But on the contrary, it will very ill become the servant of God, for his own ease and security, to with the disturbance of that method of God with mankind, to expect that man, which when he was in innocence was created with a liberty to chuse the evil, should now amidst the briars and thorns, after the provocations of a long vicious life, have such shackles laid on him, as that he should not be able to break God's Bands and Laws; and all this only that the good man may be protected, who, if he be not, knows that 'tis far more for his advantage than if he were.

Self. 8.

Secondly, That they which are wicked and have cast off all restraints of Divine and Humane Laws, which

which break through all the ties and securities that promises and oaths can lay upon them (the greatest protection for innocents that any Religion or Law hath ever provided for them) should by these advantages above other men, be able to over-reach and defraud others; and by this means having acquired a power of hurting, should, when they have it, make use of this power to doe what is most agreeable to their lusts and interests to doe: This again hath nothing in it strange or irrational: It is far more strange that it is not always thus, that (wicked men allowing themselves all the liberty, and being by their very sins furnished with all armour and instruments to work their will, and all innocent men, that resolve to continue such, being by this means disarmed and naked before them) the wicked should not get the whole World into their possessions.

This certainly were to be expected, and by this means all that have wicked inclinations would in any humane likelihood be encouraged to act to the height of their power of hurting, were there not a peculiar hedge of Providence to defend the meek, without any of their own (considerable) contributions toward it, to guard them wonderfully in the open field without any visible means of doing it. And if this shall otherwise happen at some one time, perhaps but once in many ages, and that for some very great end, in God's wisdom more considerable to the Godlike Government of the whole world, than the miraculous rescuing of a few meek innocents from a short oppression (in earthly things which are not worth the possessing) could be deemed to be; there is sure no great wonder in this, nothing irrational in the sometimes permitting of it.

He that were secured in his inheritance in a quiet Kingdom as long as any man enjoyed his own, as Majesty were permitted on the Throne, or Law and Justice on the Bench, would never desire a fairer conveyance or a longer lease of the most valued possessions of this life: and this security remains to the meek man, though once in many Ages it may have happened not to prove good unto him.

And

Señ. 9.

Señ. 10.

Señ. 11. And as there hath been nothing strange or irrational on the part of the wicked oppressor that prospers; so next, on the part of the patient or sufferer that smarts under him, there will appear to be as little.

Señ. 12. For first, Absolute innocence is a thing, which (save in the person of Christ) hath never been met with in Man or Woman on the Earth; and therefore he that is guilty of no fault in one particular, may yet be culpable and punishable in many others: he that is legally possess of an estate, and hath done nothing to forfeit it in Law, may yet have sinned against God, and so have punishments due to him from that eternal Justice; which if they fall upon his body or estate in this World, there is nothing irrational in that; but especially if so light a discipline may pass for all the revenge, and (through the sufferings of Christ, and interposition of Mercy) avert all future punishment, and be accepted in commutation for the torments of another Judicature, this sure is all the charity and bounty in the World, that may be admired, but not complained of as unreasonable.

Señ. 13. Secondly, That those that for their other faults might justly be punished, should have this punishment inflicted on them by those which themselves are wicked, and are actually such in thus afflicting them, if this seem to have any thing unreasonable in it, it will soon be answered by the necessity of the matter, which makes it impossible for any but wicked men to be employed in it. The Israelites were once used to root out the Nations, but that by an infallible Commission from God the Supreme Law-giver (and whose Will being once made known overrules all former Laws) and the universal Owner and Disposer of all the World and the possessions thereof: And by this Commission this became to them not onely lawfull, but necessary, an act not onely of Justice, but of Obedience. And so upon the like Commission, the Levites killing their Brethren was an act of Sanctity, a consecrating themselves unto the Lord; those bloody Sacrifices were in a man-

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ner the Ceremonies of their Consecration to their Priests Office. But then, first, all this depended upon the infallible validity of their Commission, which, had it been falsely pretended by them, or had they not been ascertained that it came from God, their actions had been as ungodly and murderous as *Abraham's* sacrificing his son must have been deemed without the like Commission. And Secondly, this Commission was by no means to be enlarged to any other, but those particular subjects or matters to which it was given. The Jews might not at that time have destroyed or invaded any other Nation upon the face of the Earth, nor might the *Levites* at any other time have killed their Brethren on strength of that command; much less may any other People of any other Nation on strength of that example. And so now that such Commissioners are out-dated, when all is left by God in the hands of standing Laws, in opposition to new Revelations, and consequently when that which is most just for me to suffer, or God to permit, (or by prospering in him to inflict on me) is most injurious in him that doeth it, were it not perfect fury, much above the pitch of irrational, to demand, that God's dearest Children should act as the vilest men? to require such explicite contradictions, that none but godly men should be permitted to oppress, to kill, to commit Sacrilege, to lay waste, and to destroy, to break all those Commandments of God, which he that doth, *ipso facto*, ceaseth to be godly? If there be any wickedness to be done in a City, shall the righteous be the onely men to doe it? this were worth wondring at indeed. But for the wicked, whose trade it is, whose joy of heart to be thus for ever occupied, he is in his element, he needs no call or incitation to doe it. The turning him out of that office, and employing any body else, were the greatest unkindness to him, as the casting the Devils out from tormenting the man, was by them looked on as the *destroying them before their time*; whereas the Angel of Light would have looked upon it as a degree of Hell, had he been sent in on that errand to torment him.

Thirdly,

Sect. 14.

Thirdly, Beside the perfect reasonableness of having offenders punished temporally here, (which were reasonable, if it were for ever in another World) there is a second, not onely Justice, but Mercy, in such Sufferings on whomsoever they fall. They are Admonitions, and Doctrines, and Spiritual Medicines, Disciplines of the Soul, to awake us out of secure, and stop us in wilfull sinning, and are by God on purpose made use of to that end, when Prosperity hath been long used and experimented to have no such auspicious influences in it, to be proper to feed and foment, very improper to starve or subdue enormities. And if the Physician administer a bitter Potion, if the Surgeon apply a Corrosive or Caustick, when Juleps or Ballams are judged and proved to be uneffectual, sure it is not the manner of men to count such Methods irrational.

Sect. 15.

Nay, it will be no *Hyperbole* to affirm, that the addition of such Documents as these may sometimes deserve to be preferred and more pretiously valued than all the Doctrines in the Book of God it self without these, one such reasonable Application than all other Receipts in his Dispensatory. The Word of God gives Rules of living to all men, but those so general and unapplied, that it is ordinary for passionate men not to see themselves concerned in them. These punishments and visitations will be able to bring home, and make us, while we are under the Discipline, confess that we are the very men to whom by peculiar propriety they appertain.

Sect. 16.

But there is yet a third sublimer benefit of such dispensations of God under the Gospel, which will render them abundantly rational. And that is the exercise of many Christian Graces of the greatest price in the sight of God, and such as shall be sure to be the most richly rewarded by him, which were it not for such changes as these, would lie by us unprofitably; such are Patience, Meekness, Humility, Contentedness with whatever lot, faithfull Dependence on God in all outward things, Thanksgiving for Plenty and for Scarcity too, a submitting to God's Will in suffering as well as doing it cheerfully,

fully, yea, and to his Wisdom too, in resolving God's choices for us to be absolutely fitter for our turns than any our own wishes; and lastly, that Wisdom which Saint James speaks of, the skill of Spiritual judging, which can really prefer this state of suffering for Christ (an excellence that Angels do not partake of) beyond any other state or condition of life.

Were it but onely for the Variety, that all the burthen of the day might not lie on those Graces which are exercised in fair weather, but that those other provided for the Storm or Winter might take their turns and give them some relaxation, this would be very rational and usefull for us; as Aristotle hath, that the change of motions from up-hill to down-hill, and so back again, doth provide against lassitude, more than the constancy of any one, be it in the easiest, smoothest plain, because that lays all the burthen incessantly upon one pair of muscles, without any relief or assistance from any other. But when withall every exercise of each of these Graces hath attending it an addition of more Gems in our crown, more degrees of Glory in another World, (that I may not add also of present Joy, and Satisfaction, and Ravishment in the present Exercises here) then sure the Superfluities and pleasures of this life, the any thing that is ever taken from us by the Harpyes and Vultures of this World, are richly sold and parted with by the Christian which knows how much, or, indeed, how little they are worth enjoying; if they may thus bring him in that rich freight of never-fading bliss in another World. And this will serve for justifying the rationality of God's dealing with us now under the Gospel in respect of his Providence.

2d. 17.

CHAP.

Of the Reasonableness

CHAP. VI.

The Exceptions against Christ's Commands.

- Self.* 1. **I**T remains that I proceed to Christ's Commands under the Gospel, and shew the Rationalness of them.
- Self.* 2. And having done it so largely already on the head of Advantages, I shall now onely descend to that one against which our Modern Exceptions are most frequently made, *viz.*
- Self.* 3. The great Fundamental duty of *taking up the Cross to follow Christ*, i.e. of approving my Obedience to Christ in all and every particular, even when the extremest danger, the loss of my Life, is like to be the Price to be paid for it.
- Self.* 4. The unreasonableness of this is argued and concluded from the contrariety of it to that liberty of self defence, and to that Law of Self preservation, which nature is supposed to dictate to every man. And the shewing the weakness of this Objection will be a full vindication of the rationalness of the Precept.
- Self.* 5. And this is done by putting us in mind what is meant by Self-preservation, and what by Nature, and what by Law. A man is made up of a Body and a Soul, a mortal and an immortal part, and those may be considered either severally or united: And consequently Self-preservation may be set to signify any one or more of these four things. Either, first, the preserving that material mortal part of him from present hurt; or secondly, preserving the immortal part of him in well and happy being; or thirdly, preserving the present union of one of these with the other; or fourthly, the providing for the perpetual happy union of them eternally. The first is the preserving the Body, and with it the estate, and liberty, and reputation, &c. from present loss or diminution. The second is preserving the Soul in Innocence, or Vertue. The third is preserving of this Life of ours, which

of Christian Religion.

which we live in the natural Body. And the fourth is providing for a joyfull Resurrection, and an everlasting Life attending it.

Then for nature, that may signifie either blind un- *Self. 6.*
enlightned Nature, which sees no more than the reflexion upon it self, and the Book of the Creatures, and Natural Instincts represent to it ; or else Nature as it is enlightned by revelation, *i.e.* by God's making known some things in his Word, which Nature had never known had they not been thus revealed : Such are the Doctrines of our Faith, and particularly the eternal rewards and punishments which are revealed to us in the Scripture.

Then for Laws, those may be either absolute and *Self. 7.*
peremptory, which yield not to any superiour Laws ; or else conditional and subordinate, when a superiour Law doth not interpose to the contrary.

To bring all this home to our present discourse. If *Self. 8.*
by Self-preservation be meant either the first or the third notion of the *self*, the preserving my body or my life, then though it may truly be said that it is a Law of Nature, that men may, and that (when no superiour Law requires the contrary) they ought and are bound to preserve these imperfect mutilate selves, these bodies ; yet then as there is a higher notion of a man than as that barely signifies his Body, his Soul being the far more excellent part of him, and the eternal union of Body and Soul together being most eminently the Notion that he is concerned in, so there must be a superiour Law of Self-preservation than that which commands onely the preserving the Body : and though bare unenlightned Nature, that is able to look no farther than this life, do not give any Law in this matter ; yet Nature being supposed instructed in the Christian Doctrine, that there is another life of Body and Soul after this to last for ever, must needs be resolved to doe it, it being impossible that reasonable Nature, when two things are represented so distant, as the life of a few years here in the midst of such sad mixtures, and an everlasting life hereafter in the fulness of all joys, should not enjoyn
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the preserving of the latter, even with the contempt of the former, when the care of the former may bring any danger to the latter.

The short of it is, That when eternal life is in the hand of Christ to give to them that continue obedient and constant to him and to none else, and when the *fearing of them which can hurt and kill the body*, the caring for or preserving of this present life, doth at any time or in any case resist or obstruct the performance of that duty which Christ then requires or expects from me; there Nature commands me to despise the less and preserve the greater: and if it be not absolutely willing to sacrifice the present to the eternal Life, and consequently to prefer the obeying of Christ to the preserving of this fading short life, it must acknowledge it self a blind Heathen Nature, that knows nothing of an eternal future life, and of him that can *cast both body and soul into Hell*; or else an irrational wild Nature, that knows these distances of finite and infinite, and doth not think them worth considering.

Self. 10.

It is therefore my most charitable opinion of those that object the Principle of Self-preservation to the Doctrine of taking up the Cross, and determine us free from the obligation of paying Obedience to Christ, when it cannot be done without endangering of Estate or Life, that they speak out of their memory onely, what they have read in Books of that supreme Law of the preserving ones self, but do not withall remember, that if that Self signified onely the Body, it was the Philosophy of them that knew nothing of the Immortality of the Soul or the endlessness of another Life; or if they were aware of the Christian Doctrines of Eternity, they never called the Body that self that was to be so solicitously tended.

Self. 11.

And therefore it is observable in the first Ages of the Church, that those Hereticks that were enemies of the cross of Christ, that taught it to be * indifferent and

* Διαφορῶν
ἀδιαφορίας
ἀπομαρτυρίας

ἐξ ὁμοθυμαδὸν ἀπομαρτυρήσαντες τὴν πίστιν καὶ τὸν θεὸν διὰ τὸν φόβον καίρου. Euseb. l. 4.
Eccl. Hist. c. 5. τὸ ἀρνησάμενος ἐν ἀδυναμίᾳ ἀδιαφοροῦν. Euseb. l. 6. c. 24. our of Origen
on Psal. 82.

lawfull

lawfull in time of Persecution to forswear and renounce Christ, and offer Sacrifice to Idols, were a sort of men (the *Gnosticks*) that immerst themselves in all unnatural filthiness, and depended not at all on the Promises of another life; and having first taught that Christ did not * really suffer in the Flesh, but onely in appearance, would not be persuaded that either he had any * need of their lives, or indeed expected it from them, * being come, as they said, to save their lives, to die that they might not be killed. Where the mistake was clear and visible, that they thought they were these transitory Lives that Christ came to preserve, and not those other lives which were to be conveyed over to Eternity.

*Deus non per carnem crucifixus est, sed in coelo. Tertul. cont. Gnost. c. 10. * Nec Deus humanum sanguinem sinit, nec Christus vicem passionis quasi ipse de ea salutem consecuturus, exposcit. Tertul. cont. Gnost. cap. 15. * Semel Christus pro nobis obijt, semel occisus ne occideremur, si vicem expectat, num & ille salutem de mea nece expectat? Tertul. cont. Gnost. c. 1.*

The fate of those *Gnosticks* at that time was very remarkable, and that which will render our irrational fondness of these bodily lives yet more irrational. Their great care was to preserve their lives, and their prime dexterity in order to that, to comply constantly with the powerfull persecutor; that was, especially, with the Jews, (for though the Sword was in the Heathens hand, yet the great malice against the Christians was in the Synagogue, from * thence sprang all the Persecutions.) To this end those *Gnosticks* took upon them to be great zealots for the Mosaical Law of Circumcision, and generally pieced with the Jews, and approved themselves to them. At last the Roman Army comes against Jerusalem, takes Jews and *Gnosticks* together, and destroys them all: and so Christ was as remarkably a true Prophet in that as in any one particular, That he that would save his life should lose it, (that very temporal life, that all his compliance with the Jews was designed to save) and he that would lose, i. e. venture and lay down his life for Christ's sake, should find it, i. e. have it more probably preserved and continued to him here, than they that were most solicitous

** De Passione
vid. Irenaeus
Epist. ad
Smyrn. c. 1.
* Nec Deus
humanum
sanguinem
sinit, nec
Christus
vicem
passionis
quasi ipse
de ea
salutem
consecuturus,
exposcit.
Tertul.
cont. Gnost.
cap. 15.
* Semel
Christus
pro nobis
obijt, semel
occisus ne
occideremur,
si vicem
expectat,
num & ille
salutem de
mea nece
expectat?
Tertul.
cont. Gnost.
c. 1.*

Señ. 12.

** Synagoga
Judaeorum
fontes per-
secutionum,
Tert. b. c. 10.*

Of the Reasonableness, &c.

for it, and, whether he lost or kept it here, have it restored to him to continue eternally.

And if that promise of the Gospel have truth in any sense of it, then is the command no irrational command, of *taking up the Cross to follow Christ*, when he can, if it be for thy turn, accept of thy taking up the cross, without its bearing thee; or if he do not, can pay thee abundantly for what thou losest, reward thee with Eternity.

If I could foresee any other command of Christ that could fall under our jealousy and censure, I should proceed to it, and be confident of approving it exactly rational. As it is, I am at an end of my designed Method, and am glad it hath been contrived into so small a compass, being now at leisure to retire to my Meditations, which will, I hope, be more calm, being thus disburthened; and make it my first Theme to discourse with my self, how extremely rational it is, that those very turns of Providence which have been our great temptation; and; they say, made many Atheists among us, should be reviewed again, and upon second demer thoughts engage and instruct us all to become more Christian.

Who will, and he shall understand these things; prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but the transgressor shall fall therein. Hosea 14. 9.

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